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The CHRISTIAN CENTURY

Published Weekly

The Discussion Continued

The Alienation of Science and Religion

By Hornell Hart

With a Reply

The Scientist and the Christian Gospel

By Charles Clayton Morrison

15 Cents a Copy • June 30, 1943 • Four Dollars a Year

In This Issue

OSKAR OPPENHEIMER

is another contribution to the cultural vigor of America made, unwittingly, by Adolf Hitler. He is, in other words, a German scholar forced to take refuge from the nazi terror in this country. Since reaching the United States Dr. Oppenheimer has spent a year as a research fellow at Yale, taught philosophy and psychology for four years at Earlham College, Indiana, and is now teaching the same subjects at Parsons College, Fairfield, Iowa.

HORNELL HART

carries farther in this issue the discussion with the editor of The Christian Century which began with his article, "Perfect Christ and Imperfect Jesus," and Dr. Morrison's reply, "Arrested Liberalism," in the issue of June 7. Dr. Hart is, as our readers hardly need to be reminded, one of the most distinguished sociologists and theological professors in this country. Beginning his academic career on the faculty at the University of Iowa, he went from there to Bryn Mawr and from there to Hartford Theological Seminary. Since 1938 he has been on the faculty at Duke, teaching in both the liberal arts college and the school of religion. He is a member of the Society of Friends. Among his many books are *The Science of Social Relations, The Technique of Social Progress, Personality and the Family, Living Religion, Newspapers and the News, Skeptic's Quest, Chart for Happiness* and *New Gateways to Creative Living.* Dr. Hart's home is in Durham, N. C.

Coming

What would happen to William James' demand for "a moral equivalent for war" in the hands of Harry F. Ward? A forthcoming article will provide a memorable answer.

The CHRISTIAN CENTURY

June 30, 1943

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

June 2-July 14. Lisle Fellowship Conference, Lisle, N. Y.
June 14-July 28. Lisle Fellowship Conference, Pacific Palisades, Calif.
June 18-Aug. 13. American Friends Service Committee Work Camps, Chicago, Indianapolis, Grayridge, Mo., Vinalhaven, Me., Morristown, N. J.
June 20-Aug. 20. American Friends Service Committee International Service Seminar in Mexico.
June 25-July 4. Institute of International Relations, Bryn Mawr, Pa.
June 25-Aug. 22. Highacres Civilian Training Unit, Glen Mills, Pa.
June 26-July 2. Winona Summer School of Missions, Winona Lake, Ind.
June 26-July 3. Presbyterian Work Conference, Camp Gregory, Lake Cayuga, N. Y.
June 26-Aug. 22. American Friends Service Committee Peace Caravans.
June 27-July 7. Institute of International Relations, Oakland, Calif.
June 27-July 16. Quaker Cove Civilian Training Unit, Puget Sound, Wash.
June 28-July 3. Oklahoma Methodist Pastors' School, Oklahoma City.
June 28-July 3. Christian Youth Council, Jackson's Mill, W. Va.
June 28-July 10. Industrial Relations Institute for Church Leadership, Madison, Wis.
June 28-Aug. 2. Presbyterian Work Conference, Detroit, Mich.
July 1-Aug. 5. Winona Lake School of Theology, Winona Lake, Ind.
July 4-10. Eureka High School Conference, Eureka, Ill.
July 5-9. Silver Lake Methodist Summer School of Ministerial Training, Silver Lake, N. Y.
July 5-9. North Alabama Methodist Pastors' School, Boaz.
July 5-9. Iowa-South Dakota Methodist Summer School of Ministerial Training, Clear Lake, Ia.
July 5-9. Minnesota-Wisconsin Methodist Summer School of Ministerial Training, St. Paul.
July 5-10. Summer School of Catholic Action, Chicago.
July 5-10. Baltimore Methodist Conference Summer School of Ministerial Training, Westminster, Md.
July 5-14. Institute of International Relations, Newton Center, Mass.
July 6, 7. Synod of Evangelical Czech Brethren Church, Taylor, Tex.
July 6-8. Catholic Rural Life Summer School, Peru, Ill.
July 6-9. Troy Methodist Conference Summer School of Ministerial Training, Poultney, Vt.
July 6-11. International Christian Endeavor Convention, San Francisco.
July 6-16. Methodist School of Missions, Fayetteville, Ark.
July 6-16. Baltimore Area Methodist Summer School of Ministerial Training, Morristown, Tenn.
July 7, 8. Evangelical Czech Brethren Sunday School Union Convention, Granger, Tex.
July 7-17. Institute of International Relations, Whittier, Cal.
July 7-17. Christian Ashram, San Anselmo, Calif.
July 9-16. Methodist Missionary Conference, Fayetteville, Ark.
July 9-18. Institute of International Relations, Cazenovia, N. Y.
July 12-16. Central Pennsylvania Methodist Summer School of Ministerial Training, Newton Hamilton.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LX CHICAGO, JUNE 30, 1943 NUMBER 26

EDITORIAL

THE NATION has been surprised and its more farsighted citizens encouraged by the announcement from the foreign affairs committee of the House of Representatives that it has reached unanimous agreement to report a resolution pledging the United States to participate in postwar world reconstruction. The resolution, introduced by Congressman J. W. Fulbright of Arkansas, former president of the University of Arkansas, reads: "Resolved by the House of Representatives (the Senate concurring) that the Congress hereby expresses itself as favoring the creation of appropriate international machinery with power adequate to establish and to maintain a just and lasting peace among the nations of the world, and as favoring participation by the United States therein." When the Ball-Burton-Hatch-Hill resolution was introduced in the Senate last March we hailed it as "a resolution to find out where we stand." (See The Christian Century for March 31.) The Fulbright resolution has the same purpose in view, and is better contrived to accomplish it. The Ball resolution would have involved Congress in debate on the details of postwar world organization; the Fulbright resolution will simply commit Congress to the principle of American participation in such organization. But that is what is most needed now to reassure our allies and the subjugated peoples of Europe, while administering a check to our own new breed of imperialistic isolationists. If the House adopts its committee's recommendation, it will take a bold Senate to pigeonhole or reject it.

Congress and The Peace

Senate Committee to Probe European Feeding

AT LONG LAST a competent official body intends to get to the bottom of the murky question as to whether food can be supplied starving mothers and children in occupied Europe without helping the nazis. Resolution 100, pending in the Senate, if adopted would request Great Britain to permit such food to reach Norway, Holland, Belgium and other unspecified countries under much the same conditions as were long ago proposed by Mr. Hoover and supported by many church bodies. A subcommittee of the Senate foreign affairs committee, made up of Senators Thomas of Utah, Gillette of Iowa, Van Nuys of Indiana and Taft of Ohio, has announced its intention of conducting thorough hearings. If it follows the agenda which Senator Gillette has outlined, it will answer once and for all whether the various feeding proposals are practicable and militarily safe and why they have been pigeonholed so far. If, as has been widely charged, the decision to maintain the blockade ruthlessly has been largely the decision of one man, the Senate committee is likely to bring that fact out, too. Certainly all American Christians who have expressed their concern on this issue will watch these hearings with close attention. If the committee concludes that Resolution 100 merits passage, they will take up with new ardor an agitation which has so often seemed fated to defeat.

Coal Situation Goes From Bad to Worse

EVERY ELEMENT in the coal situation has lapsed into a state of hyperemotional tension which makes wise action almost impossible. Congress got so worked up at the prospect of a new strike that it rushed through a conference version of the Smith-Connally bill which even such conservative papers as the *New York Times* and the *Christian Science Monitor* admit is a pretty hopeless hodgepodge. Most of those features of the original measure passed by the House, which were responsible for the qualified endorsement we gave the bill two weeks ago, are not in the act which came from the conference. The President sees in John L. Lewis a personal enemy and the greatest single threat to a fourth term. His moves, accordingly, seem largely motivated by a determination to break Lewis. John L. Lewis seethes with anger against the President; his moves seem mainly calculated to put himself in a position where he can swing labor next year against the fourth term. The War Labor Board feels that it must maintain its prestige at any cost, and that to do that it must maintain the "Little Steel" 15 per cent wage

increase formula at any cost. (Unluckily for the WLB, the labor department chose the very afternoon the board issued its ruling on coal wages to release government statistics showing that the cost of living has gone up 24.1 per cent since January 1941, the base date for the "Little Steel" formula.) And the nation—well, the nation is just getting madder and madder over a strike in so essential an industry. Only Mr. Ickes, of all those involved, seems to retain his imperturbability and objectivity. And even Mr. Ickes disturbed the thoughtful when, on June 14, he wrote to the *New York Times* that no newspaper has told the "real story" and suggested that the *Times* do so. Why, if the real story has not been told, doesn't Mr. Ickes tell it? The press can hardly muzzle him!

[Later: As we go to press another truce is announced, this one to last until October 31. The nation will breathe a sigh of relief. But we would still like to hear Mr. Ickes' inside story.]

Rumanian Peace Offer Is Rumored

NOT A BIT of reliance is to be placed on the report, from an Ankara source, of Rumanian overtures for a separate peace with the Allied nations. It could be true, but news coming from an unspecified "trusted foreign diplomat," even though it comes through a trustworthy correspondent, is not adequate evidence to support belief. But it is no strain at all upon credulity to believe that Rumania would like to get out of the war if she could, or at least to switch sides. The story says that the Rumanian premier has expressed his willingness to leave all boundary questions to subsequent determination in the general peace settlement. Transylvania and Bessarabia are the areas about which the most difficult questions would arise. The rumored suggestion is that Rumania would be willing to let Bessarabia go back to Russia, but would appreciate favorable consideration of her retention of Transylvania. The political logic of this is that Russia certainly would not release Bessarabia anyway, and that the permanent annexation of Transylvania would be at the expense of Hungary which could not do anything about it after an Allied victory. But in the present state of the evidence, one can do no more than speculate upon the possibility of the beginning of a Balkan collapse at this point, remembering that, since Germany gets about 30 per cent of her oil from the Rumanian fields, the withdrawal of Rumania from the Axis alliance is going to require something more than an exchange of documents.

Catholic Editors Deplore Criticisms of Church

MEETING recently at Toledo, Ohio, the Catholic Press Association deplored what it described as "attacks" on that church in certain religious and secular periodicals in the United States. It declared that the Catholic press "will continue to do all in its power to promote unity of feeling and of effort among the people of this country." Will it? Then we can tell it three places where it can begin. First, it can stop glorifying the Franco regime in Spain, which owes its existence as much to the activity of the present pope before he became pope, when he came to this country to put on the pressure for continuing the embargo against republican Spain, and to his predecessor who blessed Franco's efforts, as it does to the military support given by Hitler and Mussolini, whom Franco is at this moment helping as much as he dares. Second, it can stop its campaign to rouse South American prejudice against Protestant activities and to get Protestant missionaries recalled from those Latin American countries which it misleadingly represents as solidly Catholic, and it can do some deploring about the meddling of its own higher clergy with the state department for this purpose and to get other special advantages for their church. Third, and more specifically, it can back the memorial now being presented to the president of Peru petitioning for "the free exercise of religious worship" by Protestants, and protesting against "flagrant and unreasonable abuses against liberty of conscience and of worship and assembly" and against the recent order of the minister of external affairs excluding Protestant missionaries from Peru but permitting the entry of Roman Catholic missionaries of any nationality. The Catholic press will promote "unity of feeling" among Americans if it will demonstrate that their church wants liberty, which every good Protestant wants it to have, but not special privilege.

Support Gossett Bill to Admit Chinese

AFTER long discussion, groups in Congress and outside who are concerned to see justice done Orientals in the immigration and naturalization laws of the United States have agreed to unite in support of H.R. 2893. This is a simple bill introduced by Congressman Gossett of Texas which would remove all racial discriminations against Chinese from American laws. It contains four sections. The first would repeal the thirteen existing laws or parts of laws which exclude Chinese. The second would abrogate the immigration treaty of 1880 with China. The third would allow Chinese to enter the United States on the same quota basis as European immigrants. That would mean, in practice, a quota of not more than 107 Chinese, all of them meeting the same mental, physical, moral and financial tests which are applied to other immigrants. The fourth section would make Chinese immigrants thus admitted eligible for citizenship. We do not pretend to be satisfied with this bill. We do not think that the Chinese will be satisfied with it, for it still leaves most Orientals in an inferior status under American law, and thus fails to wipe out the racial stigma which so outrages the Asiatic soul. Neither do we think that the Filipinos will be satisfied. If Congress is to be asked to act as a gesture of friendship for faithful allies, surely the Filipinos have as good claims as the Chinese. On the old and considerably bedraggled principle of the half-loaf, however, we hope that the Gossett bill will be speedily reported out of committee and passed. Its passage might at least get the process of doing racial justice to Orientals started, and might help to open the way to better legislation later. Meanwhile, the chances for a favorable report

from the House committee on immigration and naturalization are none too good. Of the twenty members of the committee, eight are believed to be opposed to even the mild provisions of the Gossett measure. The opposition is led by Congressman John B. Bennett, a Republican of Ontonagon, Michigan, but five of the eight opponents are Democrats. Have you let your congressman know yet where *you* stand on this issue?

Wavell Viceroy Of India

SOME SURPRISE has been expressed at the choice of Field Marshal Wavell as viceroy of India. He is the first viceroy to be taken from active army service, although there have been several with military experience. But the fact seems to be that all the civilians to whom Mr. Churchill was willing to entrust the Indian post, declined it. Finally, after the situation had become embarrassing to the prime minister, he called in Wavell. "This is an order," he may have growled. And Wavell, the good soldier, obeyed. The appointment is being interpreted to the outside world as evidence that Britain means to launch a great campaign against Japan from India. That may prove true, though it is hard to see why Wavell had to be shifted from the army command to the viceregal palace and the commander-in-chief's post bestowed on the unlucky Auchinleck if that was contemplated. There has been some dispute as to the part played by Wavell in connection with the Cripps mission. It has been charged in some quarters that he made representations to London which forced contraction of the liberal terms which Cripps had expected to offer the Indian nationalists. But that story has been vigorously denied. At any rate, the nationalists will find in the Wavell appointment no hint of any readiness on Britain's part to retreat from the "we hold our own" of Churchill's previous position. The new viceroy is, first and always, a general. His idol was Allenby, another general turned proconsul, who ruled with a stern hand and never questioned Britain's imperial destiny.

Church of Scotland Outlines Postwar Reconstruction Plan

THE General Assembly of the Church of Scotland has received from its "commission for the interpretation of God's will in the present crisis" a rather elaborate set of principles for the political and economic rehabilitation of the world when the present crisis has passed. On the political side, it calls for an international organization which will limit the sovereignty of individual states, an international police force to be supplied by the nations but controlled by the league, limitations upon the power of nations to determine how their own armies shall be used, and some readjustments of national boundaries. The redrawing of national frontiers has reference especially to the consideration of nations as economic units. There must be "a new survey and estimate of the boundaries within which even relative economic self-sufficiency can be achieved." For this purpose, the 1939 national boundaries are deemed obviously unsuited. There must be no economic dictatorship, and the church must disapprove "any policy which would frustrate the right of people in every land to a fair distribution of the world's goods or which would annul their liberties by economic pressure." While the victor nations must be willing to submit the control of their armaments to the arbitrament of some authority representing the nations as a whole, "there must be some delay before the vanquished nations are given equal voice in its councils." The humanitarian and religious principles underlying this program are worthy of its source. It is obvious that very considerable difficulties will be encountered when it comes to the actual work of redrawing the economic map of the world to make a "fair" distribution of the world's goods and prevent the annulment of anybody's liberties by economic pressure. But dare Christians be satisfied with less?

Statistics on Living Costs And Public Debts

THE League of Nations, which still functions as an institute of statistics, has published recent figures indicating the comparative economic effects of the war on the costs of living and the public debt in various countries. The index of cost of living showed little or no rise in Europe or in South America, except Argentina, in the early months of 1943. The following are the percentages of increase for the first quarter of 1943 as compared with prewar levels: Iran (the highest except China), 247; Turkey, 240; Spain, 65; Norway, 50; Switzerland, 48; Sweden, 43; Mexico, 38; the United Kingdom, 29; Japan, 27; United States, 23; Canada, 18; Argentina, 13; Germany (the lowest of all), 9 per cent. China is in a class by itself. At Chungking the cost of living in August 1942 was 2,149 per cent above the 1939 figure. The figures for public debts are more complicated, since in many cases both internal and external debt must be considered. To take only a few, from the end of 1939 to the end of 1942, the following percentages of increase are recorded: Germany, 313 (internal); Australia, 303 (internal); Sweden, 198 (internal and external combined); United States, 152 (internal); Japan, 135 (internal); United Kingdom, 99 (internal), 31 (external). Without added comment, the reader can study these at his leisure and see how we are doing financially as compared with our enemies, our allies and certain neutral countries. No reports are given for Russia. It may be added that for 1942 taxes covered 51 per cent of government expenditures in the United Kingdom, a little less than 30 per cent in the United States.

An Attack Which Answers Itself

FOR PURE VENOM nothing in the polemical literature of the war so far has surpassed the attack which Miss Rebecca West makes on former President Hoover and former Ambassador Gibson in the current *Atlantic*. Miss West, who supposedly rates as one of England's foremost liberals, is driven almost frantic with anger by the Hoover-Gibson book, *The Problems of Lasting Peace*. She attacks the book's literary quality ("written chiefly in pid-

gin English"); its factual generalizations; its proposals. But the chief cause for her complaint lies in what she construes as Mr. Hoover's sins of omission. He does not damn the Germans with sufficient thoroughness, and he does not see the war as a contest in which all on one side of the line are without blemish and all on the other are devils. "Is it ever right to say," demands Miss West, "that black is black, and white is white, without qualification?" Because she feels that Mr. Hoover's book does not say this, the vials of her wrath are loosed. She is particularly angry at the former President for referring to the refusal of the Allies to allow food to reach children in the occupied countries. To mention that, says Miss West, is "wholly abominable." Where does Miss West herself want the war to come out? "I should be content with a changed heart and old machinery." (By the way, whatever became of Frank Buchman?) Does that mean more of the old nationalism, of standing armies and navies, of private munitions fortunes, of secret diplomacy, of the balance of power and all the rest? "Yes," says Miss West, "exactly that." But let there be an inner change in the men who run the old machinery. "International affairs controlled by men and women thus sensible, thus sensitive, thus religious, must travel on the right road." Is it any wonder that one who thinks in this fashion should break into vituperation in the presence of the concrete proposals for practical improvements in the international order which make up the Hoover book?

How Much Did Your Newspaper Tell?

RACE RIOTS do not furnish the only news coming out of Detroit these days. There was, for instance, that curious episode which concerned the vast amounts of food provided by a friendly ration board for the summer lodge of Detroit's leading advertising man. The facts came out in an unusual way. The advertising man, Lou R. Maxon, had been taken to Washington by the new head of the OPA, former Senator Brown of Michigan. Mr. Maxon seemed headed for the number two post in the OPA. The United Automobile Workers, for reasons best known to themselves, did not want Mr. Maxon to be advanced to that high position. So they published figures which showed that although the Maxon summer "cabin" had more than 7,000 points' worth of food on hand, it had been granted an additional 416 pounds of sugar, 169 pounds of coffee, 7,812 points for processed food and 12,108 points for meats, fats and oils for May and June. The Maxon agency explained that the lodge was used as a vacation spot for company employees, but a little investigation disclosed that most of the entertaining there had been of persons like Harry Bennett of the Ford Motor Company, and officials of Maxon clients, such as General Electric, H. J. Heinz and the Ford companies. So the Maxon agency turned back the food tickets. Did your newspaper tell you about this? We'll tell you where we saw about it—in *PM,* a New York paper which prints no advertising. Could it be that this newspaper's indifference to Mr. Maxon's ability to place lucrative advertising contracts had anything to do with its readiness to print such news? And here's another question: How do you suppose the press would have treated this episode had the central figure been Harry Hopkins or Leon Henderson or any other government official with no advertising contracts in his pocket?

A Step Toward Union

SINCE the mutual overtures of the Episcopalians and the Presbyterians have developed into a proposal of complete organic union of the two bodies, and not the mere limited interchange of ministries that was at first contemplated, symptoms of even more acute alarm have appeared among the irreconcilables of both groups. It is true of these, as it would be true of almost any other two denominations, that there are some who cannot conceive of any legitimate basis of union except the exact positions which they respectively occupy at present.

It is evident to those who are outside both these bodies, and must be still more obvious to those who are inside either of them, that the obstacles to complete union between them are very considerable and that any attempt at hasty action would be disastrous. The preliminary negotiations have been anything but precipitate. There has not been on either side, and there is not now, any disposition to rush matters. The joint commission has been in existence and has been carrying on its investigations and conversations for years. Back of these lie a history of Episcopal interest in union dating from the Quadrilateral of fifty years ago, and a more immediate background of proposals and interchanges including fraternal negotiations with Presbyterians, Methodists and Lutherans in and after 1929, various irenic pronouncements from Lambeth conferences, the prolonged and successful approach to union in south India, and the whole series of ecumenical conferences from Stockholm to Edinburgh, in all of which the Episcopalians have taken a leading part and performed an invaluable service.

The question is not of taking some final action in a hurry, but of getting some action by the Episcopal General Convention to be held in October 1943 which will consolidate the positions already gained in this long and slow advance toward unity and form a base line from which to project further efforts. The Commission on Approaches to Unity has formulated a statement of "basic principles" to which the representatives of both communions have agreed. The commission wishes to present this statement to the General Convention for discussion, action and, if it may be, approval, hoping thereafter for the judgment of the next Lambeth conference which, if the war goes well, may be held before the next American Episcopal convention of 1946. And even this, if the commission's highest hopes are realized, will be only the acceptance of "basic principles" upon which union is to be sought, not a formulation of the explicit terms upon which it is to be achieved. This is far from being an attempt to stampede the Episcopalians into an unconsidered compromise.

Some weeks ago, four bishops signed and circulated a

statement calling on the approaching convention to hold up action on the "basic principles" and to appoint a theological committee to study them. (See editorial comment, May 5, page 533.) To this letter Bishop Parsons, chairman of the commission, has published a reply which goes to the heart of the matter as directly and as frankly, we think, as any document that ever issued from a discussion of any union proposal. He urges that the convention accept the opportunity to act upon the "basic principles" and thus, if the Presbyterian General Assembly concurs, to set the whole enterprise forward toward the next step. If this is not done, the movement will be bogged down in an endless theological debate.

Bishop Parsons does not belittle the importance of theology. He is himself a theologian of no small parts. He is all the better theologian because he knows what theology can do and what it cannot do in the life of the church. "The function of theology is to clarify, to understand and to make possible the communication and preservation of the great faiths which are the creative factors in life. . . . The Christian church is at this moment swept along in the great stream of life which is moving toward some realization of the fundamental unity of mankind in God. The theology of the ecumenical movement has not yet been worked out. The ideology which grows out of the revelation of God in Christ as Love is already here as a great creative faith. These technical questions must be studied in the light of that great faith."

His plea is therefore not for the bypassing of theology to promote a mere marriage of convenience between two sects, but for following the current of a great faith in the hope that an adequate theology may be concurrently developed. It is true, as Bishop Parsons points out and as the differences of opinion on the union question amply illustrate, that there are widely divergent theological views within the Episcopal Church. A correspondent in the *Living Church,* whose letter is published immediately after that of Bishop Parsons, advances this as a reason for postponing the consideration of union with the Presbyterians. "How is it possible," he asks, "for a church so divided in spirit and catholicity as is ours even to consider uniting with a Protestant body when we don't even know our own mind?"

Yet this is, as Bishop Parsons indicates, a hopeful fact rather than a deterrent to union. By "not knowing our own mind" the correspondent evidently means nothing worse than that there are within the church diversities of view on many subjects. There are Anglo-catholics and evangelicals, and many shades of both. Of course there are tensions among them, but they live together with the consciousness of unity in one church which none of them would be willing to see divided. Referring to a specific issue upon which the Faith and Order Conference found it necessary to get reports from two men to represent the different views held in the Episcopal Church, Bishop Parsons says: "We get along because we do not try to enforce either of these views to the exclusion of the other."

The ecumenical movement would be at a permanent standstill if each body should make its first order of business the repair of every gap in its theological walls and the reduction of all the varieties of opinion which have hitherto been at home within it to a complete and authoritative system in which no variation could be tolerated. The presupposition of every conference entered into in good faith—be it about the union of churches, the settlement of a coal strike, or any other matter—is that neither side is so irrevocably committed to what it deems a perfect program that it has determined in advance to agree to nothing except its own terms. That is the reason the Roman Catholic Church cannot be a party to any conference about union. It already has the truth, the whole truth and nothing but the truth! The Episcopal Church, fortunately for it, makes no such claim to perfect knowledge perfectly agreed upon by its whole body. There is therefore ground to hope that, under the leadership of its Commission on Approaches to Unity, the General Convention will give the "basic principles" a place upon its agenda and consider seriously whether they do not form a suitable starting point for the next stage of an advance toward unity.

Detroit—The Storm Bursts

WELL, it's here. After a night and day of race riots, twenty-eight Detroiters—all but three Negroes —are dead. More than seven hundred have been injured. Hundreds are in jail. Mobs raging up and down the streets have swept away police, burned houses and automobiles, looted stores, dragged Negroes from streetcars and buses to tear their clothes to bits and beat them into insensibility. For twenty-five blocks along one street in the Negro section not a single window in a dwelling house has been left intact. Now troops, state and federal, have moved in to take over the policing of America's fourth city. And President Roosevelt has issued a proclamation calling on the rioters to "disperse and retire peaceably to their respective abodes."

No one can say that Detroit had not been warned. More than a year ago white mob action to prevent colored tenants from moving into the federal Sojourner Truth apartments revealed the racial tension—in that instance largely between Negroes and whites of eastern European extraction. Soon after *Life* magazine roused the country with an article, "Detroit Is Dynamite." Less than three months ago the commanding officer at near-by Selfridge Field shot a Negro soldier who was reporting to him as driver for his car; the officer claimed that he had given orders that no Negro should be assigned to that duty. And less than a month ago (see The Christian Century for June 16) twenty thousand workers in the Packard plant struck because three Negroes had been "up-graded"—i.e., promoted—for superior work on the assembly line.

Anyone who has known anything about Detroit has been aware that all the combustibles had been gathered, the fuse laid and the match lit for a gigantic racial explosion. Southern mountaineers, recruited in large numbers to work in the war plants, have brought their sectional feelings with them. European immigrants, such as crowd the Hamtramck section, have seen in the Negroes a threat to their own postwar jobs. And the Negroes,

who have responded to the appeals for war labor until they now make up more than a tenth of Detroit's population, have shown a new and disquieting readiness to stand up for their rights. Seeing the danger ahead civic and church circles have responded in familiar ways. There have been some discussions, some resolutions, a few sermons and other admonitions to order. But little of a positive and constructive nature has been attempted. All the while, informed observers have been reporting, old Ku Klux Klan elements have been forming new organizations—most of them led by the old kleagles—pledged to run the Negroes out of the war plants and out of the city.

And no one can say that the nation has not had plenty of warning. City by city, race rioting has been advancing across the country. Not all of it has been directed against Negroes. The zoot suit riots in Los Angeles, which were discussed in these columns only last week, were mainly aimed at the Mexicans in southern California. Only a comparatively small number of Negroes were manhandled. A few of these riots have been against the Japanese. But most of them have turned mobs loose to harry the Negroes. That has been true of the riots in Mobile, in Beaumont, in Newark, in Philadelphia, in El Paso. And now this throwback to savagery has reached a new height of horror on the blood-drenched streets of Detroit. The Christian Century is only one among many voices which have been warning for a long, long time that racial trouble—violent, desperate, deep-seated—threatened the nation. Now it's here.

The worst of it is that this Detroit terror may only mark the beginning of ghastly national tragedy. To be sure, this Detroit outbreak is so terrible that it may produce a salutary revulsion from coast to coast. Some Americans may at last wake up to the way in which such racial outrages play into the hands of Japan's propagandists; they may at last see that for every person of color struck down by a white mob in this country the United States loses the confidence and comradeship of ten thousand Asiatics. Other Americans may awaken to the presence of deep cleavages in the American community; they may at last begin to sense what these must mean to the future of national unity. Still other Americans may see the destruction and anarchy and bloodshed which lie ahead for this land unless the mob is brought under control. Seeing these things, the American people may be shocked into appropriate action.

They may be. But let none be too sanguine. There are elements involved here which will not yield easily to persuasion or policing. For example, white anger must be reckoned with. In many parts of the nation, and particularly in the south, it is clear that a large portion of the white population has been growing more belligerent from week to week, exasperated by what it regards as the assertiveness of colored groups. For some time past this editorial office has been receiving a trickle of letters from frightened ministers in many parts of the south prophesying race riots on a scale hitherto unknown. One of the most disquieting phenomena of the war period is the hatred so commonly expressed for Mrs. Roosevelt all over the south, largely because of her interest in Negro welfare. The southern votes which were cast in the House of Representatives last week to eliminate the appropriation for the domestic activities of the OWI largely resulted from the anger of Democratic politicians because the OWI had published a booklet relating Negro contributions to the winning of the war.

Nor is this white anger confined to Negroes. A reporter for a Chicago newspaper, investigating the situation in California, wires back from Los Angeles: "Feeling against the Japanese is feverish and high, and a great secret society somewhat reminiscent of the Ku Klux Klan has been organized to see that no Japanese ever returns to California. 'If he comes,' a member told us, 'he'll not be here twenty-four hours later. No Jap can ever set foot in Los Angeles again, and that includes the nisei.'"

And on the other side there are elements among these racial minorities which also must be taken into account. This is particularly true in the case of the Negroes. There can be no doubt that younger Negroes today feel a racial self-respect which makes them ready to resent any act or word which they construe as containing the slightest racial slight. But with this is coupled a sense of desperation which too often thwarts good judgment. The result may easily be outbursts which better poised Negroes deplore as deeply as do any whites. Yet there seems to be no cessation of incidents diabolically calculated to add to this tension. Such have been, of course, the detention of loyal Japanese-Americans behind barbed wire. And such have been, conspicuously, the various types of run-around which the Negro has received from the navy, the marine corps, the air forces, the army and the FEPC. No one can read the Negro press these days without becoming aware of the rapidity with which this tension is mounting. But how many white Americans bother to read the Negro press?

Under such tension, fed from both sides of the racial lines which stretch back and forth across the country, anything can happen. Unless informed, strong and wise measures are taken immediately to head off further racial outbreaks, even worse riots will occur than have already burst out in Los Angeles and Detroit. But what can be done? The responsibility for action, it seems to us, is fourfold.

First, the government has a responsibility. It can and must make the FEPC work. It must clean up racial discrimination in the army, navy, marines and airforce. And it must suppress these new klans which are being organized in areas of tension with the deliberate purpose of fomenting race trouble. If it could suppress the bund as a measure of national security, it can suppress these. Second, leaders of the minority groups have a responsibility. They can counsel patience, forbearance, the dignity which accepts injustice with restraint. They can do something to see that irresponsible or unbalanced zealots are recognized and brought under control before they touch off explosions. Third, responsible citizens of the majority white group have a responsibility. In their civic clubs and in their commercial organizations, they can see that economic opportunities are provided for all citizens of every color and they can demand that local authorities provide minority group members with full protection and their full rights before the law. And the churches have a responsi-

bility. That responsibility involves the instruction and arousing of the national conscience. It is a responsibility which cannot be shifted to other shoulders.

The nation is at war, according to the President, in order to make possible a world in which there shall be, for all people, freedom from fear. Freedom from fear—with mobs sweeping up and down the streets of our cities shouting "Kill the d--n niggers!" "Kill the d--n greasers!" "Kill the d--n Japs!" Freedom from fear! Will not the words stick in our throats so long as one American in every ten never wakes entirely free from the fear that before the sun sinks some mob, howling out its worship of "white supremacy," may be seeking his life or the lives of his brothers whose offending lies in the pigment of their skins?

Homage to Loeb

EDITOR THE CHRISTIAN CENTURY:

SIR: I know nothing of James Loeb, banker and philanthropist, except as his generosity is recalled in the splendid "Library of the Classics" which he put into our hands. But for that gift he has received, and will keep, the gratitude of thousands who, thanks to him, can return to those realms of gold which they left when the morning of their lives ended. They left them before they knew the preciousness of that gold. They can now come back, less equipped to read the books, for they have forgotten much Latin and more Greek, but with these books in hand, in which it is remembered that the readers are not scholars in the true use of that word and need someone to help lamed dogs over stiles. Yet, if their Latin is rusty and their Greek rustier, they have at least learned something in their lives that makes them understand the wisdom and beauty of those writers. In a new sense they can say:

> My never failing friends are they
> With whom I sojourn day by day.

Therefore I say, "Homage to Loeb!"

But the scholars say, "Why publish a translation on the other side of the page? Do we need a translation? Besides they are not equally good, and no translation can ever reproduce the original. Fancy a translation of Horace!"

A few plain words should be said to such elect souls. They are few and they are entitled to speak upon the minutiae of these books. But if we are ever to have a common inheritance of all things lovely and of good report, we shall need translations. It has been truly said that we cannot have a universal religion without translators, and it is no less true that we shall never have a common storehouse of things which are immortal, thrown open to all mankind, unless there are translators. For the matter of that, the most masterly Greek scholar, if he is to enter into the wisdom of the Chinese, needs Waley or other translators. It is all a matter of degree. All of us must be in debt to these great servants of mankind.

It is true that those who went through the mill in youth can look to both sides of the page and much will come back to them. If they hurry (in English) through some passages they can linger with delight upon others on the left side where the Latin and Greek are found. Cribs, which are a temptation to be resisted in youth, are a benediction in age. But the older man, though he has forgotten much, has remembered enough to know some of the glory that was Greece.

But what can these ancients teach us? I can give my testimony. After reading many books, great and little, upon this present time, I decided to return to Thucydides. I did not trouble to follow the details of the campaigns which he described, though even in these he struck me as providing a model of concise and careful writing. No one could know better the difficulty of discovering facts or the peril of rumor or of "wishful thinking." But it was rather for his understanding of the mind of man when he is concerned with political issues that I turned to him, and not in vain. He can tell us precisely what we are doing today, why we say we do such things, and why we *really* do them. I found our modern statesmen all there.

Then I turned to Virgil, the poet who first awakened in me the love of poetry. I wanted to read the poetry for its own sake, but there in the *Aeneid* I found once more a massive thinker living in an age in which all the main issues and choices of our day met the Romans in the beginning of their new order. I could see what he knew and what it was not given to him to know. And I knew why he was guide to Dante in his journey through the "Purgatorio."

And in an hour in which the spirit of man knows something of tragedy, I returned to Aeschylus and Sophocles. There I found voices that spoke to our condition, spoke with gravity and tenderness and wisdom and with a disciplined and unwearied loyalty to truth.

Ever yours,

QUINTUS QUIZ.

VERSE

Our Hearts are Restless

ALWAYS desire, beyond the tenderest touch,
Fulfillment and the overleaping needs,
Contentment, with its yearning overmuch:
The tower built skyward while the sky recedes.

Bud after bud on the unfinal stem,
Song after song, though the heart breaks to sing;
No swift-concluding, thunderous apothegm,
No last reply beyond all questioning.

Is there, O God, in this world or the next,
Absolute pitch, sound's golden guarantee?
One overarching, unattainted text,
One clear and boundless, all-devouring sea?

Is there, for eyes and lips and mind and heart,
Either undoing death, or a white flame
In which all human longings end and start?
Would there be peace, Lord, if Thy Kingdom came?

EDITH LOVEJOY PIERCE.

The Soul of Postwar Germany

By Oskar Oppenheimer

SOME serious students of postwar problems feel that we have discussed those problems too much. Their criticism is justified insofar as it refers to the deplorable fact that there is too little coordination in the thinking and writing of the would-be architects of the future. Each presents his blueprint with the innocent air of a man who does not know that others have already done some sound thinking in the same field. Thus immature theories are duplicated and triplicated, and the truth which might have emerged out of mutual criticism is kept smothered in errors.

The wars of the past presented other postwar generations with problems of reconstruction, of healing the wounds which the war had made. This time we were already sick when the war began. Our society was tottering on uncertain foundations and beset with pressing economic, social and spiritual problems. Therefore, when the war ends, we shall find ourselves in a situation which calls not only for remedy of the damage done by the conflict, but for an earnest attempt to lay new foundations for society itself. I want to demonstrate by a single example—that of Germany—how closely these two obligations are tied up with each other.

I want also to point to the urgent need for a new evaluation of the different elements—economic, social, political, spiritual—which constitute the foundations of a society, so that we may be able to give due consideration to each of them when we set up the peace. I have chosen Germany as an example because it is generally agreed that successful treatment of Germany would form one of the main pillars of permanent peace. Besides, I know Germany intimately.

The Problem Is Spiritual

The most pressing German problem is, in my opinion, one of a spiritual nature. Germany is gripped and shaken by a religious crisis of so violent a character that the existence or non-existence of that nation will depend on our success or failure in dealing with it. The process that finally led to the crisis started with the disintegration of the European spiritual world at the end of the Middle Ages. In the course of that development the German nation lost her understanding of the meaning of human life. Defining the process this way may sound theoretical and remote, but it implies the most painful of human tragedies.

What is it that has happened to the German nation? She no longer possesses goals for which to strive. All the ideals in which she had believed in her long history have become questionable. This is the most hideous thing that can happen to an individual or to a nation. It is hard to recognize it from the outside. For the outward appearance of the nation may conceal its true condition from inexperienced eyes or from the eyes of people who are not aware that maladies of this kind exist. This is the reason why many students of German affairs do not see it. The nation, or at least many of its members, may make a frantic effort to hide the truth from itself by pretending to cling to some apparent goals, defying the small voice deep in the soul which tells it that it is of no avail to fool itself. It will take time for the Germans to muster the courage needed to face the truth.

While I think that only the historian in a future distant enough to give the right perspective will fully grasp the dimensions of the debacle and will be able to see all the causes and their respective importance, I venture to suggest two great phenomena of the past four hundred years of European history as the main causes: Protestantism and scientific humanism.

Protestantism, although it was initiated by one of the most powerful religious geniuses of all times, Martin Luther, has weakened religious faith in Germany. Two fatal facts are evidence for this statement. First, the labor movement, which was bound to become one of the two decisive factors in the nation's economic life and, at the same time, most significant in its impacts on the spiritual life, was anti-religious from the start, because Protestantism was unable and unwilling to see labor's importance and to fight for the souls of the workers.

Easy Conquest of Protestantism

The second fact is the conquest of Protestantism by anti-religious scientific humanism. There was never an easier victory in the spiritual history of mankind. Protestantism did not even notice that it was conquered. Its best brains vied in helping the conqueror. When they tried to interpret religion in terms of a humanistic Kantian ethics, when they postulated the human and not divine nature of Christ, when they pulverized the text of the Bible for philological truth, they were not aware of the treason they were committing against the heart of religion. A question that we cannot answer at present, because we are too close to it in time, is whether the intrinsic weakness of Protestantism or the great vigor of scientific humanism accounts in greater degree for the pitiful spectacle. Scientific humanism claimed to be the heir of religion, and to be able to answer all human problems, relying merely on man's own abilities. Its unquestioned reign over the German soul lasted for only a short period.

A dim feeling that humanism does not go deep enough to give full satisfaction to the human heart was present from the beginning. It grew in strength and led to a strange compromise: Because the sway of humanism on the mind was still too strong to allow for rehabilitation of a *superhuman* power, a *human* power was offered with at least *superhuman* qualities. This is the secret of the success of extreme nationalism and of Hitler. While faith in a God in heaven seemed obsolete, the need for faith—which is something different from the need for scientific faith, something in comparison with which the latter is shallow—was profoundly felt. This was satisfied by belief in an entity called "nation," which belongs to this

earth. This entity embraces objects fit for examination by scientific humanism and yet possesses qualities impenetrable to the scientific mind and attainable only by faith.

Germany's Faith in Hitler

How was it possible that so poor a compromise between forces hostile to each other could make a strong appeal to the German nation? It was because it was offered by a man who personified this compromise, and here, as everywhere in life, the living example was the best incentive for accepting the theory. Hitler, the human being, took the place of God at the same time that nationalism took the place of religion. Hitlerism is pseudo-religion, and the upheaval in Germany is in the first place a religious and not a political event. (It is hard for me to follow people who still try to explain a movement that went down to the roots of German life by comparatively superficial happenings like the Treaty of Versailles or inflation.) The strength of the Hitler regime lies not so much in the force at its command as in the faith with which the Germans see Hitler as a god and nationalism as his creed.

The Germans' faith in Hitler is so strong not because it is the unshaken faith of children, but because it is a sophisticated faith, nurtured by despair. They have found—or at least they believe they have found—supra-human God and human science equally failing to satisfy their religious needs, and, driven by despair and the urgent need for faith, they have embraced this incredible compromise. Our hope for the cure of the German soul, and therefore our hope for the world, is founded on two convictions. First, man cannot nurture his faith very long on such a pseudo-religion. The failure of Hitler to live up to the expectations of his followers, and the failure of any human product, whether it be the fiction of a nation or any other fiction, to arouse lasting religious enthusiasm, will become obvious to the Germans. Second, the unquenchable thirst for faith found in Germany will offer a great opportunity for any spiritual movement that feels competent to satisfy it. It is not a matter of sending missionaries to men in whose souls the flame of religion must be kindled; it is a case of the wanderer who will perish of thirst if nobody gives the water of life.

Moral Decay and the Need of Faith

Skeptics may claim that I present products of imagination. They may ask how there could be anything as high as a desire for faith in beasts who torment their victims in all Europe in a way unheard of in the history of civilized man. I feel the weight of their criticism. Still the two facts—moral decay and need for faith—do not contradict each other at bottom. It was the loss of faith which led to moral corruption, because our morals are based on faith; and the new need for faith is, to a large degree, born of the desire to get out of the moral morass. Fortunately it is this way. If it were otherwise, the only chance for the world to protect itself from seventy million criminals would be to kill them.

We know how tortuous are the roads in which the human soul can wander, and the road the Germans have taken is one of the most tortuous. I sincerely regret an article by Richard M. Brickner in the March issue of the *Atlantic Monthly,* entitled "Is Germany Incurable?" in which he argues that the majority of the German nation has been insane for generations. The evidences which he offers for his view are single items, picked out of an abundance of material, and could be easily disproved by an equal number of single items which show opposite trends. Such an article, fruit of growing war hysteria and possible only because it is hard to understand Germany, does poor service to our task of reconciliation.

Compared with the spiritual problem, all other German problems are of minor weight, even if some are ponderous by themselves. Economic questions are not specifically German. Transforming a highly developed war economy into a peace economy, and deciding whether capitalistic methods can still serve the economic needs of modern man, are problems that will provide the common task of the entire world after this war. Consequently, the answer to these questions has to be found on a world scale, and Germany would not create an additional problem.

Social Problems Not Distinctive

In the social field, I know of no major problem peculiar to Germany. The various strata of society live there in a way more integrated than is to be found in other parts of the world. There is no problem so dangerous as that of the untouchables in India or of the Negroes in the United States. The Jewish problem will have found an unspeakably cruel but definite solution. In politics, it will not be easy to find the right form of government for Germany. While democracy should not be forced on her again—because democracy will always be indigestible to the German people—an authoritarian regime of whatever kind will last only if it is based on new religious foundations. The political problem will thus find its solution with the solution of the religious problem.

As we measure the strength of the obstructions in the road leading to a solution of Germany's problem, we realize how vigorous must be the power which will be able to push them aside. The anxious question is this: Is modern Christianity strong enough to defeat these enemies and to help Germany? At the peace conference the leaders of Christianity should be admitted not merely as experts to be consulted when problems concerning their field come up. Theirs is the task really to make peace, while the other peace commissioners should serve only as advisory experts in political and economic matters.

Will modern Christianity be able to reach the heart of the German people? To a nation which had been Christian but which abandoned its faith for reasons it thought good, Christianity can be successfully presented only in the strongest, most convincing form. Is Western Christianity still vital enough to produce the great figures that such a situation demands, or is it also sapped by the spirit of humanism? Can the Christian church assume the humble attitude of Christ and, after a war of hatred and untold suffering, can it remain free from the intoxication that victory brings and demonstrate the possibility of loving one's enemy? Because the need of the German people is so great, the opportunity of Western Christianity is also great.

The Alienation of Science and Religion

By Hornell Hart

WESTERN civilization is an expression of two different modes of thought: science, and Christianity. Liberalism is an attempt to bring these two into creative cooperation. But in spite of the constructive religious attitudes expressed by such scientists as Eddington, Millikan, Conklin, Jeans and others, increasing alienation has been evident between science and organized religion.

In 1933 Professor James H. Leuba of Bryn Mawr College found that less than 13 per cent of the more distinguished sociologists and psychologists believed in God, while less than 10 per cent believed in a life beyond death. Among the more distinguished biologists and physicists, from 12 to 20 per cent admitted holding these beliefs. The less distinguished scientists were somewhat more inclined to believe than the more distinguished, but practically all groups had lower percentages of belief in 1933 than in 1914. The failure of organized religion to hold the loyalty of the intellectual leaders of today is indicated by the fact that, whereas more than half the adult population of the United States hold memberships in churches, only 25 per cent of the more distinguished American men of science admitted any church affiliation in 1930-31. This tendency toward alienation between science and religion is dangerous to our civilization. A sound and effective liberalism is an urgent need in this crisis of the world's history.

Seeking to help promote such liberalism, the present writer published in The Christian Century for June 2 an article entitled "Perfect Christ and Imperfect Jesus," to which Dr. Charles Clayton Morrison replied in the same issue. The present article attempts to set forth the basic propositions upon which Dr. Morrison and I seem to be in agreement, to state as clearly as possible the basic issues upon which we disagree, and to outline briefly a program of action upon which I believe that we, and others as widely disagreed as ourselves, could unite and could work together.

Agreements

1. We both agree that, in Jesus and his little company of disciples, the creative God of history inaugurated a new era in the moral and spiritual life of man. We both find immense values in the heritage which has grown up out of what happened in Palestine nineteen hundred years ago.

2. We both agree that Jesus was produced by his culture.

3. We agree that the revelation through Jesus was unique in the sense that every concrete historical event is unique. Full insight into reality requires, of course, both the generalizations of science and living contact with the unique particulars which embody those generalizations.

4. We both agree that the Christian revelation was not exclusive. God's creative action and self-revelation in history are universal. He has not left himself without witness among any people.

5. We both agree that the expression "supernatural" is essentially meaningless. The Christian revelation of God in history was no more miraculous than was the emergence of man's critical and scientific intelligence in Greece, or the emergence of any new insight given to modern science. But we both insist upon the vital importance of the *superhuman* in history and in human life today.

6. We both confess our awe of the marvelous results of modern science. We declare our allegiance to the scientific method. We give adherence to the open-minded, unauthoritarian, rigorous, teachable search for truth.

7. We both agree that we cannot apply the concept of "progress" to the divine source of God's self-revelation, but that our human understanding of that revelation, and its incorporation into human culture, may and should be progressive.

Unresolved Issues

In spite of the foregoing agreements, a series of crucial issues remain. If we are to arrive at the fullest possible discovery of truth these issues must not be glossed over. They are stated here as questions, with brief summaries of our opposed positions.

1. Where shall we look for our ultimate revelation of supreme reality? Dr. Morrison looks to the historic Jesus, to the specific developments in history which emerged out of Jesus' life, and to the institution of the church which was born out of that life and out of these developments. The present writer looks to the ideal of perfect truth, to the ideal of love transcending all boundaries, and to the Spirit of God himself, in humanly apprehensible form. These all are aspects of the Christ spirit.

Intimations of this conception are to be found in the Gospel of John and in the epistles of Paul, and also in the teachings of Plato. The concept may perhaps be made clearer by an illustration. A perfect equilateral triangle exists only in the world of ideas. It transcends time and geographical location. Any actual, material triangle must necessarily be imperfect. Yet an engineer can specify operations by means of which a physical embodiment of an equilateral triangle might be created which would approximate to the ideal form beyond any assigned limit of accuracy. Similarly, perfect love, perfect truth and perfect worship exist only in the world of ideals. They transcend time and location. Any personal or institutional embodiment of these component ideals must be imperfect. Whenever their united, perfect reality expresses itself in specific personalities, institutions, human utterances or written documents, these expressions are invariably and necessarily imperfect. Yet the Christ ideal itself is perfect.

Dr. Morrison and I both seek perfection. He finds it in a historic revelation. I find it in the realm of ideas and ideals.

2. In what sense was the revelation through Jesus unique? Dr. Morrison holds that the ultimate meaning of human life and of history was once for all revealed in the life, the teachings, the death and the resurrection of Jesus. He holds that this revelation was unique but not exclusive;

once-for-all but growing; final but not static; unauthoritarian but authoritative. To the present writer these distinctions seem confusing, if not self-contradictory. The crucial question is whether the asserted uniqueness becomes a restrictive and imprisoning influence upon the human search for wider and fuller knowledge of God. Does the unique Jesus drive us on to seek hungrily for further revelations, going far beyond what could be made known through the Carpenter of Nazareth? Or does the insistence upon his finality set up dogmatic obstacles to this ever widening quest?

3. By what criteria are we to test the truth and reality of our beliefs? Dr. Morrison says that his liberalism will not let him accept modern secular culture as the norm by which all Christian thinking must be tested. For him the ultimate criterion consists in historic events, known through documents and institutions which have grown out of those events. The present writer holds that this setting off of the secular as in opposition to revelation involves a revival of the distinction which we agreed to abandon when we put aside the terms "supernatural," "miraculous" and "anti-scientific." All truth is one. Truth consists in verifiable predictions. The ultimate criterion consists in verification.

Four fundamental methods are used by human beings in reaching tentative formulations of truth and in testing their validity. One is sensory experience; the second consists in logical analysis; the third is intuition; and the fourth consists in that winnowed wisdom which men call "tradition" or "authority." Prophetic religion rests mainly upon intuition; institutionalized religion rests chiefly on tradition and logical analysis; materialistic science depends chiefly upon sensory experience. But to find truth fully we need to use all four methods, checking each by the others. To the present writer, Dr. Morrison's position seems to consist primarily of a reassertion of the supremacy of tradition.

Value Judgments

4. Has Christianity a right to make value judgments, while science has no such right? Dr. Morrison says: "That Jesus was a sublime figure is a value judgment which these sciences [anthropology and comparative religion], as such, are incompetent to make and do not presume to make." Yet he himself constantly makes such judgments, and he has (if I am not mistaken) supported the position that the Christian church sits in judgment upon our civilization. The impossibility of value judgments by science has, it is true, been asserted by Bertrand Russell, by L. von Wiese and by others, and has become very fashionable among sociologists. But a contrary position has been ably presented by Edward L. Thorndike, Howard W. Odum and others. Unless all judgments of value are purely arbitrary and irrational, it must be possible to examine them, criticize them, clarify them and improve them by scientific methods. Here, as in other areas of reality, all truth is one.

5. How should leaders of Christian thought deal with leaders of modern scientific thinking? Dr. Morrison seems to summon them to put the Christian tradition once more into the supreme place which it held in the Middle Ages, and to subordinate their science and their reason to the authority which the events of nineteen hundred years ago should exercise upon the human spirit. But the attempt to assert the supreme authority of tradition will simply widen further the breach between institutionalized Christianity and modern scientific thought. The present writer believes that the co-equal and interactive use of all the four methods of seeking truth can bring about a creative union between science and religion, by means of which mankind might forge forward with a power and a vision never before attained.

A Cooperative Program

When discussions are genuinely for the purpose of widening areas of agreement, and of making the fuller discoveries which emerge out of mutual stimulation and reciprocal learning, they ought to result in practical programs upon which honest and sincere people can work together even when differing. The future prosperity of our country and the future peace of the world would be far more promising if our leaders became skillful in reaching such cooperative programs out of honest differences of opinion. Here, then, are certain practical steps. Dr. Morrison would place them in another order of importance, but it is submitted that a large proportion of those who disagree upon the foregoing issues might work together, with varying emphases, upon a program based upon the following propositions:

1. We need to employ all the powers of our hearts and minds and all the revelations which God is evermore making through science and in spiritual experience.

2. We must keep summoning Christians to subject themselves to the spiritual discipline which opens the way to continuing inner revelation, through the living Spirit.

3. We must keep returning to the inner reality of the world-changing historic events and the anciently stated but ever new truths out of which the Christian faith has grown.

4. We must search more and more deeply into the revelations which God has given through other religions, through non-Christian philosophers and through spiritual seers of other faiths, seeking to discover more and more fully the perfection which lies behind all these imperfect embodiments.

Common Action

5. We need to develop and to teach more skill in the techniques by which hypothetical truths about spiritual reality can be tested, corrected and verified. We must keep summoning liberals to employ science and reason upon these bodies of historic fact and upon the continuing stream of spiritual experience in which superhuman reality keeps revealing itself to mankind.

6. In the disagreements which inevitably arise between sincere seekers after truth, we need to cultivate comprehension instead of contempt and condemnation. As Christians we need to demonstrate our capacity to achieve creative agreements out of controversy. We need to master, to employ and to teach the skills whereby opponents can become partners in the cooperative task of building a brotherly world.

A Reply to the Foregoing Article on 'The Alienation of Science and Religion'

The Scientist and the Christian Gospel

By Charles Clayton Morrison

I AM GLAD to join with Dr. Hart in seeking a common understanding with respect to both our agreements and our disagreements. Whether our minds can really "meet" by discussing each other's statements in detail, I have grave doubts. The real issue lies deeper than any of these detailed formulations. It lies in the mold of our minds. His mind has been molded by modern science; mine by Christian faith. The basic issue between us is whether a mind molded primarily by science is capable of dealing adequately with the nature of ultimate reality, and whether a mind molded by Christian faith is capable of dealing with the nature of ultimate reality and at the same time with science itself. I have a strong feeling that before our minds can truly meet, one of us must undergo a genuine and radical conversion! Nevertheless, I shall fall in with the proposal of my friend, and try my best to extend the range of our agreements, and perhaps to sharpen whatever residue of disagreement may remain. If Dr. Hart wishes to write another installment, I will gladly let him have the last word in our discussion.

The factual accuracy of Dr. Hart's data on the atheism of modern scientists is not open to question. I agree with him that it constitutes a threat both to Christianity and to civilization, if indeed the threat has not become an accomplished fact in the present world debacle. A culture which has been so permeated and preoccupied with scientific technique that it has allowed its faith in God to wither, is foredoomed to the fate which has overtaken our modern world.

Agreements

Unfortunately, it seems necessary to begin by finding fault with Dr. Hart's statement of our agreements. (I shall conform throughout to his numbering arrangement.)

1. His first sentence here is a quotation from me, and it is good to know that he agrees with it. I doubt, however, that he realizes fully to what he is committing himself, because his next sentence, beginning "We find immense values," seems to be a diluted version of the first sentence. Finding "immense values" in the "heritage" which has "grown up out of what happened in Palestine" is obviously not the same as saying that "in Jesus and his company of disciples, God inaugurated a new era in the moral and spiritual life of man."

2. The statement that "Jesus was *produced* by his culture" may convey a different meaning from that which it had in the context in which I used it. There it stood in antithesis to Dr. Hart's statement that Jesus was *limited* by his culture. The point lay in the contrast of the two statements. Outside of that context I would not say flatly that "Jesus was produced by his culture." If I must use the word "produced" at all, I would say that God "produced" Jesus in and by means of the Hebrew culture.

3. I do not agree that Jesus was unique merely "in the sense that every concrete historical event is unique." Dr. Hart has missed my meaning. I affirm that Jesus was unique in the sense that all historical events *differ* in their uniqueness. The uniqueness of Jesus Christ is his *qualitative* pre-eminence above all other events in history. In him was revealed the ultimate meaning of human life by his revelation of the nature and character of God, and there is no other historical event which possesses this kind of uniqueness.

4. I take no exception to the statement that "the Christian revelation was not exclusive," provided the words "not exclusive" are not used to destroy the uniqueness of Christ's revelation.

5. I would not say that the term "supernatural" is "essentially meaningless." It is meaningless to me, but it was not meaningless to those who thought in terms of a three-story cosmology which both Dr. Hart and I no longer accept.

6. No exception.

7. No serious exception.

Unresolved Issues

1. Where shall we look for our ultimate revelation of reality? Dr. Hart finds this revelation in his *ideals,* while Christianity finds this revelation in something *God has done,* objectively, in history, before men's eyes, that is, in Jesus Christ. A moment's reflection should, I think, convince anyone that ideals are not a revelation of reality; they presuppose reality. Our ideals of "perfect truth" (whatever that may be), of "love transcending all boundaries" and of the "Christ spirit"—to call these a revelation of *reality* is simply loose thinking. Ideals do not tell us what reality is; they are human thoughts thrown out toward reality. We project them and act upon them because they are generated by our faith that reality is of such a nature that it will sustain them. That is to say, our faith in reality determines and generates our ideals.

It is possible that Dr. Hart, though badly confused in his concepts, is really trying to express his faith that ultimate reality is of the nature of these human moral ideals. If so, I have three comments to offer. First, he has obscured the problem by confusing human ideals with the ultimately real. Second, his faith that the ultimately real is of the nature of these ideals was *given* him by divine revelation through Jesus Christ. And third, his confession of this faith is deplorably thin.

2. The uniqueness of the revelation of God through Jesus Christ consists in its consummative pre-eminence over all claims that human understanding has elsewhere or otherwise captured the meaning of ultimate reality.

How do I know that this revelation is thus pre-eminent? I know it because I respond to it as the supreme value! I do not respond to it with my reason alone, or primarily as the result of my reasoning. I respond to it with my whole self. In Jesus Christ I find myself confronting the one reality worthy of my supreme devotion. This is God. I do not *prove* by the rational processes of science that the form in which God confronts me in Christ is the supreme value. He just *is* my supreme value! My reason cannot get behind this *is*-ness! Yet Christian faith gets behind it with an explanation which reason could never discover. For Christianity, in one of its profoundest insights, affirms that my faith, that is, my response to God in Christ, is itself the gift of God, the same God who in Christ commands my devotion. Thus God is both the object of my faith and the ground of it!

To his "crucial" question: "Does the unique Jesus drive us on to seek hungrily for further revelation [of God], going far beyond what could be made known through the Carpenter of Nazareth?" my answer is a positive and categorical No! The revelation of God in Jesus Christ is definitive and final. Its finality is its uniqueness. It does not drive us to "seek hungrily" for some other revelation of God that will "go beyond" his self-revelation in Jesus Christ. Rather, its finality brings peace to the soul of every believer.

The Christian Revelation

This revelation does, however, "drive" us to "seek hungrily" for the *same* revelation of God in all events in history—great public events like the present war, for example, and all lesser events of our common life. In all our life and in all history God is striving to get himself understood. He speaks to us in every event of history. These events are his *words*. Once he uttered himself in the Word that was made flesh and dwelt among us. This event, this utterance, this revelation, provides us with the clue, so to speak, or the key, by which the ultimate meaning of all events and experiences of our human life may be unlocked. The Christian is evermore "driven" to "seek hungrily" for this Christian meaning of his ever unfolding experience.

If Dr. Hart has found, or can imagine, any revelation of God that "goes beyond" the Christian revelation, any revelation that provides another and a better clue to the ultimate meaning of our unfolding life, his students for the Christian ministry and the Christian public generally, including myself, would like most earnestly to know what it is.

3. Dr. Hart says that my "criteria of truth" are certain historic events. No doubt he refers to the life, teaching, death and resurrection of Jesus Christ. This is careless thinking. These are not criteria of truth. They are events, and events are facts. To call them "criteria of truth" makes nonsense. They are the subject matter to which the truth-seeker applies the criteria of truth. All of Dr. Hart's talk about "verification" by the "four methods" which he enumerates leaves me cold. Or it would leave me cold, except that on purely scientific grounds I warmly repudiate his claim that the process of knowledge can be split up in this fashion. These four so-called "methods" of knowing are present in all truth-seeking, and not one of them by itself could be trusted.

The statement that I set off "secular culture in opposition to revelation" is a distortion of my statement about *modern* secular culture. I do say that modern Western culture, including, alas, that section of Christian thought which calls itself liberalism (of which Dr. Hart is an eminent and typical example), has apostatized from the Christian faith under the pathetic illusion that in science it has found a new Messiah.

Dynamic Knowledge

Dr. Hart says that I know the events of the Christian revelation through "documents and institutions which have grown out of these events." It is true that I know them partially in this way, but this kind of knowledge is academic. It is not dynamic and vital. I know these events far more profoundly and intimately than through "documents and institutions." I know them dynamically and vitally through my participation in the life of the community which, down to this day, has carried in its corporate memory the story of the events and the meaning which the original participants saw in the events.

Before ever there were any "documents and institutions" these original participants saw in these events the revelation of God who had then and there confronted them in the person of Jesus Christ and had taken possession of their souls. Irresistibly they told others about what they had seen and heard, and the meaning which they attributed to these experiences. Their little community expanded into a great community. I belong to that community. I have heard the community's story of the events and the perennial confession of its faith that in these events God had revealed himself. Their interpretation has taken possession of me even as it took possession of those who originally participated in the events. I find myself swept into the stream of their faith.

The Story and the Meaning

Why do I, a normally rational person, allow myself thus to be swept into the stream of their faith? My answer is, Because I cannot help it! Why cannot I help it? Is it because I have merely been caught in a stream of faith in which I remain through inertia and prejudice or provincialism? No! I am able critically to examine both the story of fact and the meaning which the community attributes to it. Such critical examination gives me no ground on which to reject either the story or the meaning of the events. The story I cannot reject, because it is essential fact. The meaning I cannot reject, for two reasons. First, the meaning also is fact; it is historical fact that these events did, for those who participated in them, mean the revelation of God. Second, the events to which the community thus responded with its interpretation of divine revelation do, *as a matter of fact,* awaken a similar response in me. The story of them takes hold of me! Though nineteen centuries have passed, I have to confess that had I been there when these events occurred, I should have responded to them as those first disciples responded.

I cannot get behind that response to rationalize it, though it is not irrational. It seems to be primordial. Why

is it primordial? Because it is a response to *value!* All our values are primordial, that is, they are *given*. Values are the elemental stuff out of which human life is made. They take hold of us; they choose us, we do not choose them. To say that values are given is not to say that all values are fixed. They come and go, but some remain. I affirm that in my response to the God revealed in Christ I am yielding to the supreme value, under which all other values must be subordinated and by which some must be nullified. What right have I to affirm that God as revealed in Christ is the supreme value and therefore worthy of my supreme devotion? My only answer is that no other value lays hold upon me with such authority, and commands from me so deep and full a response as this revelation of God in Christ which I confront by my participation in the Christian community which carries it.

4. What a queer question Dr. Hart here propounds! "Has Christianity the *right* . . . while science has no such *right*" to make value judgments? As if value judgments are a matter of "right"! Christianity does not claim any "right" to make a value judgment; it just makes it! It offers to man what it claims is the supreme value, and asks him to respond to it with his devotion. And science, as such, claims no "right" to make a value judgment on anything. Value judgments do not lie within the field of science, not even of the "science" of ethics; they belong to the field of primordial moral decision and, supremely, of religious faith.

The Gospel and the Scientist

5. How could Dr. Hart assert that I wish to "put the Christian *tradition* once more into the supreme place which it held in the Middle Ages and to subordinate science and reason to the authority of events of nineteen hundred years ago"? I gave no justification for his charge that I am concerned to establish the supremacy of the Christian "tradition." What I am concerned about is the supremacy of Christ and the recognition in the whole range of our culture of the sovereignty of the God who revealed himself in Christ. But as for Dr. Hart's prescription for bringing about a "creative union" between science and religion, by the use of the "four methods" of seeking truth, it seems to me that what he offers is sheer platitude, and a sterile one.

I do not share my friend's solicitude lest Christianity offend the scientific mind! The assumption that Christian faith must accommodate itself to science is the egregious mistake of our latter-day Christian liberalism. I hold that, insofar as the modern scientific mind has been alienated from Christianity, this has been due chiefly to the dull and unimaginative preoccupation of science with its own techniques. Christianity has got to shatter this preoccupation! That this has been matched by an equally dull and unimaginative presentation of Christian orthodoxy, I will not deny, and that, too, must be shattered! But the assumption of Christian liberalism that Christianity must go over to science in order to win the allegiance of the scientific mind, I utterly reject.

How should leaders of Christian thought "deal with the leaders of modern scientific thinking"? My answer is that Christian leaders must learn to evangelize the scientists with the Christian gospel! Scientists are not essentially different from the rest of us. And Christianity is not snobbish. It does not have a *special* gospel for the highbrow, and another gospel for the rest of us, though the scientific highbrow does indeed present special difficulties to the Christian teacher.

The Meaning of Life

How, then, would I evangelize one of these scientists who calls himself an atheist? I would have to show him first how shallow and, in the last analysis, how naive is his pretension that his science provides him with the ultimate meaning of human life, or with any meaning that is worthy of his full dignity as a man. I would have to get him to see that the order of fact with which he deals as a scientist is not the only order of fact in his world, but that there is another order of fact, namely the order of values. I would have to show him that his science does not and cannot deal with this order of value-fact, though values lie in the background and motivate the whole scientific enterprise.

I would not try by rational arguments to get him to believe in God, for I do not myself believe in God by virtue of rational arguments. Rather, I would try to get him to face this world of values with which, as a scientist, he has not been concerned except to take it for granted, but with which, as a man, he is more vitally concerned even than with his science, because this world of values is the realm of all his decisions and actions. I would then try to confront him with Jesus Christ whose life, teaching, death and resurrection have inspired Christians from the beginning with a vision of the ultimate meaning of reality and of man's existence.

Finally, I would ask him this decisive question: Do you know, or can you imagine, any higher or truer value to which you can commit your life than the value, the meaning of life, which Christian faith has seen in the face of Jesus Christ? He would, perhaps, try to shift the issue. He would ask about the "resurrection." I would not pretend to know more than I do about what happened on that first Easter day, but would insist upon the meaning—the *meaning*—which the event, however it is explained, had for those who participated in it. The meaning of these events is of the substance of the events; that is, the events together with their meaning are the Christian revelation.

I might ask the poet Browning to call him back to my decisive question:

> Like you this Christianity or not?
> Has it your vote to be true if it can?

If he answered, "Yes, I do! But —," I would try gently to stop him before he even mentioned the "supernatural," or the "miraculous," or "tradition," or the inspiration of the Bible or any doctrine of the creeds. Such questions come *after* he has made the great decision. I would therefore say most earnestly: What you, my scientific friend, now confront in the Christian revelation is the supreme reality. It demands not merely your rational consent but your soul's commitment. You are face to face with God, the supreme value, who alone holds the secret of your life's meaning. In Christ you have found the pearl of greatest price. Go, sell all you have, and buy it!

BOOKS

Know Your England

THE MAKING OF MODERN BRITAIN, A SHORT HISTORY. *By J. B. Brebner and Allan Nevins. W. W. Norton & Company, $2.50.*

ENGLISH SOCIAL HISTORY, A SURVEY OF SIX CENTURIES, CHAUCER TO QUEEN VICTORIA. *By G. M. Trevelyan. Longmans, Green & Company, $4.50.*

THIS FREEDOM—WHENCE? *By J. Wesley Bready. American Tract Society, $1.50.*

ENGLAND is our ally in the war, and has been our closest colleague for a longer time than many of us realize in developing what we call "the American way of life." In England they mean much the same thing when they speak of "the rights of Englishmen." There are some differences, deriving chiefly from the fact that the British people disentangled themselves only gradually from the feudal system in which their nation was born and have not yet completed the process, while we cut ourselves free from that system by the sharp sword of revolution and, in building a new order in place of the old, have enmeshed ourselves in some bonds of our own binding which we are still trying to loosen. But basically, the liberties that we are fond of asserting and are endeavoring to realize are identical with those which Englishmen have been developing for themselves since Magna Charta.

These three books furnish the particulars and the proof for this proposition. *The Making of Modern Britain* is probably the very best brief survey of the whole course of English history for American readers. It is short enough (about 225 pages of text) to read through at one long and industrious sitting, and the flow of its narrative is exciting enough to tempt the reader to that indulgence if he begins with the prospect of four or five uninterrupted hours. It is, to be sure, worth a more intensive and deliberate reading. I would suggest reading it once without a break to get the full sweep and impact of the story, and again in several sittings with pauses for reflection and collateral reading.

A great deal of that collateral reading could be furnished by Trevelyan's *English Social History,* a formidable volume which not even the most voracious reader would be tempted to swallow at one gulp. With a minimum of attention to political and dynastic complications, this eminent British historian presents a panorama of the British people from the fourteenth century to the nineteenth. How people lived, what they thought and how they felt, what they ate and wore and how they got it, the changes of social organization, wages and prices, moral conditions and religious movements, and the emergence of aspirations for freedom into actual liberties protected by a bulwark of social and political institutions—these are the topics. There are plenty of dark passages in the story. Conditions were pretty bad in some periods, and for the less favored classes they have been bad all along. No intentional whitewashing is done, though some would say that in spots, such as the mid-eighteenth century, the author has done a little brush-work to improve the features of the church and the aristocracy, or at least that he has given them the benefit of a favorable lighting and a friendly selection of materials.

Dr. Bready's *This Freedom—Whence?* is a rewritten and somewhat shortened version of his important work, *England Before and After Wesley* (reviewed with high praise in these pages, May 10, 1939). The early eighteenth century does not fare so well at Bready's hands as it does at Trevelyan's, though his picture is not so completely black as that of the Franciscan Piette. Personally, I incline toward agreement with Bready's estimate. The main thesis is that the crusades, led by Wesley and supported by the Evangelicals, against slavery, intemperance, war, the arrogance of wealth, the abuse of political power, and other social and economic evils, issued in the practical reforms of the latter part of the eighteenth century and the nineteenth, and that this beginning of the emergence of social democracy was definitely a "fruit of faith." Both in the title and in the text of the new edition, the proposition is sharpened to a strong assertion (with proof) that the roots of "this freedom"—the thing we are fighting for whether we call it the liberties of Englishmen or the American way of life—are in the Christian religion, as it was in the beginning and as it began to be again in the Wesleyan and Evangelical revivals. The "return to religion" which is relevant to the world's present needs is therefore not a neo-orthodox theology but the quickening of a faith at once devout and practical.

W. E. GARRISON.

Books in Brief

THE NEW ORDER IN THE CHURCH. *By William Adams Brown. Abingdon-Cokesbury Press, $1.50.*

The vigor of Dr. Brown's mind, the greatness of his spirit and the wealth of his experience were never more clearly exhibited than in this compact discussion of the changes which must occur in the structure and functions of the church itself if it is to make its proper contribution to a new world order or even to be worthy of a place in it. Much has been said of the responsibility of the church for influencing the reconstruction of the world into more just and Christian forms. But the physician must also heal himself. For example, a church which adheres rigidly to the principle of unrestricted ecclesiastical separateness and sovereignty cannot persuasively tell the world that the unlimited political sovereignty of nations must be qualified by some international organization; nor can an equitable sharing of the world's economic resources be preached by churches which act upon the theory of the utterly independent financial position of each congregation, all aid to causes outside of the local community being regarded as marginal and optional "benevolences." This leads to a discussion of various aspects of the current ecumenical movement from this standpoint—the relevance of its present achievements and the need of its further development in the light of the acknowledged necessity which is upon the church to make its contribution to the reorganization of the world. While readers are waiting for the more elaborate and detailed study of the whole ecumenical movement, which Dr. Brown promises, they are strongly advised to study this volume with care.

JOHN AMOS COMENIUS. THAT INCOMPARABLE MORAVIAN. *By Matthew Spinka. University of Chicago Press, $2.00.*

Though a member of one of the smallest communions, the Moravian Brethren or Unitas Fratrum, Comenius (1592-1670) has a distinguished place in church history. In the history of education, his is among the half-dozen greatest names. But the figure of the man and the impression of his total work remain vague in the minds of most persons. Perhaps this is partly due to the extraordinary degree of political and social confusion which formed the background of

his work. Dr. Spinka's lucid and scholarly treatment—based largely upon sources inaccessible to writers who lack his unusual familiarity with the eastern European languages—clarifies the picture both of Comenius and, so far as necessary for this purpose, of the turbulent times in which he lived. Comenius and the Moravian Protestants were victims of the first phase of the Thirty Years' War. Orphaned at twelve, ordained at twenty-four, he became an exile at twenty-eight, and an exile he remained until his death fifty years later. In that half-century he had written a book embodying a new method for teaching Latin, which, translated into a dozen languages, attained a popularity in Europe comparable to that of McGuffey's Readers in America; he had created a philosophy and general method of education which attracted such favorable attention that he was called to England to inaugurate an institution for instruction and research, to Sweden to reorganize the national school system, and to Hungary on a similar mission; and he had worked ardently for the reunion of the churches, for an integration of all cultures and religions on the basis of scientific knowledge and the humanities, and for universal peace. Through much of that time he was a bishop in the Unitas Fratrum. This industrious exile with creative intelligence, an encyclopedic mind, irenic spirit, simple piety and unfailing devotion to his own little communion, is a man worth knowing.

Books Received

Plantation Life in the Florida Parishes of Louisiana, 1836-1846, as reflected in the Diary of Bennet H. Barrow. By Edwin Adams Davis. Columbia University Press, $5.00. Recent writers of fiction and social history have deflated many romantic illusions about plantation life in the old south. Mr. Davis gives a realistic portrayal, free from both glamorizing and debunking animus, by presenting an exact transcript of a planter's diary and accounts for a ten-year period, together with a final inventory of his real estate, slaves and personal property and a copy of his "plantation rules." From this welter of details about weather, crops, conduct of slaves ("Whipped half the Quarter last night for being up after 10, commencing with the Driver"), prices and profits, and trips to New Orleans for the races, there emerges a picture of plantation life which, at least for this particular estate, bears the stamp of unmistakable authenticity.

Tommy Two-Wheels. By Robert N. McLean. Friendship Press, $1.00. The story of an English boy and his friends of various nationalities (including Japanese) in Santa Barbara.

Out of Debt Out of Danger, Proposals for War Finance and Tomorrow's Money. By Jerry Voorhis. Devin-Adair Co., $3.00. Congressman Voorhis of California is an intelligent student of monetary problems. In this book, which is readable although necessarily full of figures, he points out the danger of emerging from the war with a national debt which the country can neither pay nor carry under any system of taxation approximating a normal peacetime schedule, and indicates what he considers the only method of putting the nation's finances on a sound footing. Its basic feature is removing the control of credit from privately owned banks, putting federal reserve banks into government ownership, and stopping the inflationary pyramiding of the national debt under the cycle of selling bonds to banks, which bonds immediately become assets on which the banks can issue more money to be deposited in the banks and used to buy more bonds. Orthodox economists will probably be shocked by the unconcealed affinity between the plan here advanced and the "greenback" system. But instead of howling about the danger of "fiat money," they should show, if they can, why money issued directly by the government on its general credit would be any more dangerous than money issued by banks on the security of federal bonds which rest only upon the general credit of the government.

Anti-Semitism the Voice of Folly and Fanaticism. By Amos I. Dushaw. Tolerance Press, 2170 Bedford Ave., Brooklyn, $1.50. In 116 small pages the author surveys the fortunes and misfortunes of the Jews, their contributions to Christianity, the reasons why Christians should abhor anti-Semitism, and the fallacy of racialism, and ends with a declaration (without much argument) in favor of a Jewish homeland in Palestine.

He Heard God's Whisper, A Story of Dr. George W. Carver. By Harvey Jay Hill. Author, Hotel Curtis, Minneapolis, 50 cents. A brief account of the life and work of the great Negro scientist, by one who was intimately associated with him for several years.

Christians Protest Persecution. By Editors, Religious News Service. National Conference of Christians and Jews, 10 cents. A survey of the protests, by word and deed, by Protestants and Catholics against nazi persecution of Jews and Christians.

Green Light to Dictatorship. Shaw Pub. Co., Washington, D. C., $1.50. A piece of pamphleteering designed to warn against the communistic tendencies of the New Deal and the dictatorial drift of the administration, to defend Congress against its critics, and to promote "constitutionalism versus totalitarianism."

The Story of Helen Gould, Daughter of Jay Gould, Great American. By Alice Northrup Snow and Henry Nicholas Snow. Revell, $3.75. The last phrase in the title would aptly describe Helen Gould, but it is clearly intended to refer to her father. More than half of the volume is devoted to a highly laudatory account of the life and personality of Jay Gould. Students of social and financial history have, in general, not dealt too kindly with Jay Gould. To his niece, Mrs. Snow, "Uncle Jay" was both a great and a good man. Be that as it may, Helen Gould Shepard won deserved acclaim for her wise generosity and intelligent humanitarianism. The present work gives an intimate view of her character and interests and of a family which rode to power in the period of railroad building, westward expansion and unlimited exploitation and speculation.

The Coat of Many Colors. By Robert P. St. John. Dorrance, $2.50. "A rural romance of the eighteen-nineties."

Religious Counseling of College Students. By Thornton W. Merriam. American Council on Education, 744 Jackson Place, Washington, D. C., 50 cents. A large pamphlet discussing the methods and techniques of counseling in general, the approach to students with reference to the religious problems most frequently encountered, and the relation of higher education to religious counseling.

Working with God in His World. By Margaret S. Ward. Judson Press. A course for use in the primary department of the vacation church school, prepared under the auspices of an interdenominational committee on the vacation church school curriculum.

Everything Counts, Christian Adventures in Learning and Living. By Margaret Brown Cobb. Friendship Press, 50 cents. A course for junior high school groups. Some of the lessons are in simple dramatic form.

The Silent Billion Speak. By Frank C. Laubach. Friendship Press, $1.00. What's more, many of the illiterate billion read, thanks to the effective method which Dr. Laubach has developed and employed in a dozen widely separated parts of the world. The motive is missionary, but that includes not only teaching illiterate tribes to read the Bible but lifting their cultural level by the lever of letters. The book gives some clear indications of the system and the way in which it is used and tells the fascinating story of these new campaigns for literacy in many fields.

For All of Life. By William H. Wiser and Charlotte Viall Wiser. Friendship Press, $1.00. A comprehensive and inspiring treatment of various aspects of the work of Christian missions—education (with emphasis on Dr. Laubach's contribution), health, industry and agriculture, the home and the community, worship. Dr. and Mrs. Wiser, both graduates of the University of Chicago, have been Presbyterian missionaries for more than twenty-five years. He is professor of rural sociology in North India United Theological College.

Inland Verses. By Sally Bullock Cave. Christopher, $1.50. Verse.

The Lord's Supper and the Liturgy. By Walter Lowrie. Longmans, $2.50. Thorough expert as he is in liturgical history, with a store of knowledge gained during his twenty-five years of residence in Rome as rector of the American (Episcopal) Church,

Dr. Lowrie is far from being a mere formalist. He is concerned primarily with the interpretation of the eucharistic service; after that, with methods of celebration which will best exhibit its meaning. The book will be especially useful to Episcopal clergymen, but can be profitably read by any. Even in dealing with this solemn theme, the grace and charm of Dr. Lowrie's writing is not absent.

China's Religious Heritage. By Y. C. Yang. Abingdon-Cokesbury, $1.50. To give China what she needs, we must know what she has. Dr. Yang, president of Soochow University in China and professor of Chinese civilization at Bowdoin College, writes with erudition and appreciation of Confucianism, Buddhism, Taoism and the religious significance of Chinese culture. But for all their merits, "Confucianism is too humanistic . . . Buddhism is too pessimistic . . . Taoism is too fantastic." Christianity is necessary.

The Junior Book of Camping and Woodcraft. By Bernard S. Mason. A. S. Barnes & Co., $2.00. First lessons, and some not so elementary, in the science and art of camping, with abundant illustrations. Junior will be both delighted and instructed.

CORRESPONDENCE

Episcopal Silence on Church Federal Union

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. E. Stanley Jones expresses regret that no Episcopalian has yet contributed to the discussion of his proposal for federal church union. Since he desires a comment from the Episcopal side I shall do my best, though no theologian, to speak for my brethren. My guess is that the Episcopalians you approached in quest of such a comment declined to make it because they recognized that Dr. Jones's proposal is hopelessly unacceptable to the Episcopal Church. I must agree with them. At the same time you are entitled to know why.

Dr. Jones's proposal envisages the "congregational, presbyterian and episcopal types of ministry and government existing side by side on a basis of equality." He rightly surmises that Episcopalians are not likely to warm up to such a scheme. We do, of course, have among us many "liberal" churchmen, quite distinguished by their lack of theological principles, and to them this kind of "equality by subtraction" might present no rock of offense. But their indifference must not be taken as any index of the mind of the church as a whole. The official position of Anglicanism—and it is this which, after all, must be reckoned with—is implicit throughout the Book of Common Prayer, and above all in the Ordinal. It has been well stated by one of the most competent theologians of the American Episcopal Church, the late Francis J. Hall, as follows:

"The apostolicity of the church is its uninterrupted continuity from apostolic times and its identity with the church which was established by Christ and his apostles. The most obvious, although not the sole, means by which this continuity and identity has been maintained is the unfailing perpetuation of the apostolic organization of the church—its threefold ministry—by what is called apostolic succession. By this means not only is the church's original sacramental structure preserved, but the devolution of authority from above, from Jesus Christ through his apostles, is guaranteed. Such authority as is thus transmitted can have no lower source than the great Head of the Church; and the mystical Body of Christ cannot evolve any other methods of organic functioning than those which the Creator has constituted in it. The apostolic succession is secured by episcopal ordination."

It is not my purpose to defend this theory of orders here or to condemn others. But I think all Protestants ought to understand that this is how orthodox Episcopalians regard the episcopate. I think too that all reasonable and fair-minded dissenters from this theory will see that it is irreconcilable with any non-episcopal theory, whether on a basis of "equality" or otherwise.

Many of your readers will feel perhaps that so blunt and arbitrary a statement of our position is mere obstructionism. I cannot agree. At the present time a storm of disputation, rising daily in anger and vehemence, is raging around the current proposal for unity between the Presbyterian and Episcopal churches. It is an unhappy and deplorable situation. It could have been prevented altogether if there had been honest candor in the negotiations from the start. There has been, instead, a tactful evasion of the vital points of difference. High hopes of success have been raised in both communions and they are being blasted in the inevitable confrontation with the "basic principles" upon which Episcopalians and Presbyterians will not, because they cannot, agree.

The episcopate, with the doctrine of succession that underlies it, is such a basic difference between Anglicanism and Protestantism. All must understand that. Quite obviously, Episcopalians cannot abandon the episcopate "as this church hath received the same" without ceasing to exist. That is what Dr. Jones, with his proposal of equal ministries, is asking us to do. I am only one Episcopalian who cannot in good conscience do this. I can assure you that there are very many of us.

Chapel of St. John the Divine, CARROLL E. SIMCOX.
University of Illinois,
Champaign, Ill.

Ministers as Government Agents

EDITOR THE CHRISTIAN CENTURY:

SIR: Since you have done considerable research already to determine where "the camel's nose" ends, I send along the enclosed clipping from the *Roanoke World News* of June 9. It carries the story of the ministers—about 100 in number both white and Negro, Catholic, Protestant and Jewish—accepting responsibility for interpreting the OPA regulations in reference to the use of gasoline for religious meetings.

This meeting was called after an OPA regulation issued from the Atlanta office had indicated that gasoline could not be used for choir practice or women's missionary meetings. The resolutions reproduced in the clipping were drawn up by a group of ministers with the approval of the OPA district office in Roanoke. By thus leaving it to the judgment of the individual minister, the OPA was relieved of the onus of banning specific religious meetings.

In fact, this is a delegation of the function of the OPA to the ministers. I seriously doubt that the OPA has any power to make such a delegation and I gravely question the wisdom of the ministry in undertaking this strictly governmental function. Perhaps I am an alarmist, as most of my friends tell me I am, but Baptist ministers have gone to jail contending for the separation of church and state.

One other matter: Does the OPA contemplate a nation-wide delegation of power like this to the ministers? If not, then why do it in a few communities? If so, then why not have it publicly done from the Washington office?

Enon Baptist Church, R. EDWARD DOWDY.
Hollins, Va.

A 'Calling'—Not a Profession

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me as a pastor to commend your thoughtful treatment of the proposed naval chaplaincy training program which I consider to be one of the most important items before the church in a long time. Or is it to come before the church? Possibly it is just to be passed down from the government. I would like to note one phase of this matter which I have not seen emphasized,

namely, the danger of the ministry losing its distinctive place as a "calling" rather than a profession.

A career as a naval chaplain, with all expenses of college and seminary education paid by the government, and with ample provision for good salaries and pensions, all sanctioned by the church, will have very real allurements for 18-year-old boys. Doubtless plenty of recruits can be enlisted on that basis. That, however, is a quite different thing from our traditional concept of the call to the ministry of the church of God by the direct guidance of the Holy Spirit, with one's committal to a ministry which involves sacrifice and uncertainty, but which also gives one the glorious freedom to follow the leadership of God throughout his life. A pre-determined career in the ministry is the frustration of the Holy Spirit.

The ministry is a calling of God, not a professional career. For the church to put its blessing upon that sort of thing involves relinquishing the precious conviction that the ministry is reserved for men whom God calls to the sacred office, and whose lives thereafter belong to the church of Christ in whatever kind of work his Spirit may indicate. A state-subsidized ministry will make the minister the tool of the state rather than the messenger of God.

St. Paul's Methodist Church, Ocean Grove, N. J. VERNE LESLIE SMITH.

The Indignation of Jewry

EDITOR THE CHRISTIAN CENTURY:

SIR: Jewry the world over has been profoundly shocked by the incredibly high-handed and vicious decision of the so-called Jewish (read "Zionist") Agency to place many of the 716 refugee children who arrived in Palestine from Poland by way of Teheran in atheistic Zionist labor settlements, although 90 per cent of them are from strictly Orthodox families. A tremendous cry of protest has arisen. Even the Zionist chief rabbi in Jerusalem, Israel Herzog, has been compelled to stigmatize this brutal proceeding as an abomination. The Yiddish gutter prints (the Zionist press) in America have tried, unsuccessfully, to minimize and gloss over matters. They tremble lest Zionist fund collections suffer. The indignation of Jewry is running high. Whether the Jewish Agency will retreat from its revolting position and graciously grant a concession or two is a question.

This incident affords a clear illustration of the organized terrorism that is a permanent weapon in Zionist political life in Palestine. The Holy Land is seething with Zionists. Orthodox Jewry there lies trampled and bleeding under the Zionist juggernaut. If Orthodox Jews are not to live in a state of permanent martyrdom, Great Britain should check Zionist terrorism, Zionist thuggery. The Palestine Administration, and not the so-called Jewish Agency, should make the allocation of the immigration quotas. Perhaps then entrance to Palestine would not be the monopoly of the radical Zionists. Simultaneously, the official Zionist "Jewish community" should be dissolved, and the Orthodox Jews allowed—as they are allowed in all other countries—to regulate their internal affairs without interference or direction from the Zionists.

Boston, Mass. JACOB HELLER.

[We print this letter as an indication of one of the elements which make the Palestine problem almost insoluble. We have no desire to pass on the merits of the particular matter discussed by our correspondent, but we are sure that issues discussed in this spirit—and this letter has had many of its most violent expressions deleted—will never be settled on a basis of mutuality. It seems to us that unfortunately too much discussion of the Zionist question, both pro and con, is carried on in much this same manner.—THE EDITORS.]

Probably

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "What Kind of Universe?" reminds me of the teacher who used to teach her students how to abide by the rules and then how to break them. I enjoyed it. I think it and others you have published are very stimulating. They have helped to clarify my own thinking and have given me more confidence in my own conclusions. You allow for that unique individualization which Christianity and democracy reserve for the pioneering spirit. I am sure you would stump for a Copernicus or a Luther. But I think your "necessity" discredits the Christian intelligence behind Mark 10: 38-40. Or have I overlooked something in your writings?

Baltimore, Md. MATTHEW TURNBULL.

Freshening Up a Dry Subject

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Oggel's article, "Liquor: A Case of National Paralysis," in the June 16 issue, is at last an evidence of some original thinking in the field of temperance. Directing the forces of temperance in California, I must read all of the temperance journals and all of the published material in the whole field of alcohol education and legislation. Week after week and month after month, the same writers rehash the same arguments (99.44 per cent of them tried and true), but it is refreshing to find in The Christian Century some evidence of new thinking on this "dry" subject.

Los Angeles, Calif. TITUS A. FRAZEE.

Commendable, But Dangerous

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "What Kind of Universe?," is most commendable and consoling—for those who rightly understand it. The element of danger in it is that some may take it as justifying a kind of "concertina ethics"—that morality may be fitted to the expediency of the event. It was upon such a basis that the moral theologians of the Roman Catholic Church first built their traditional moral code, which in the end led to their established principles, such as "the end justifies the means," to the acceptance of evil *sub specie boni,* and which made the religion of Rome a mere counterfeit of Christianity.

New York, N. Y. LEO H. LEHMANN,
Editor, *The Converted Catholic.*

The War and the Cross

EDITOR THE CHRISTIAN CENTURY:

SIR: We can understand your recent editorial, "What Kind of Universe?" with its "obfuscated" uses of the terms "necessity," "reality" and "tragedy," as the disciples saw "necessity," "reality" and "tragedy" before the cross. To them, before the cross it was "realism," "tragedy" and "necessity" that they should desert their Master when the alternative might have meant suffering and death without revenge. After the cross, when the disciples had accepted Jesus' teachings and life, including the cross, as a way of life, they were prepared to suffer and die, if need be, but not to kill for their faith.

Since killing in war in itself cannot possibly establish peaceful means of settling disputes it would be every bit as consistent to say that every person who resorts to arms "of necessity" becomes the enemy of the principles for which the United Nations are presumably fighting as to say that a Christian pacifist aids the military enemy. Both statements are in part true. The question is, Which is the greater sin? Which is in the end more important, military victory or victory of the cause for which the United Nations presume to fight? That is the issue, the basic issue. Of course, if Jesus "of necessity" became a traitor to the cause of his Kingdom and an aid to the enemy and evil when he put his trust in a moral universe ruled over by a moral God, even to the extent of the cross, then so do his followers who refuse to kill their fellow men because they love them—even their enemies.

Grace Evangelical Church, Story City, Iowa. WALTER E. ULRICH.

[Does our good friend wish us to infer that he is actively opposing this war and being crucified for it?—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Anglican Bishop Refuses War Aid

Australian Prelate Closes His Pulpit to War Loan Appeal—Militarization Increases Morals Problem

(Correspondence from Australia)

MELBOURNE, May 2.—Much discussion has taken place in recent weeks on the subject of the government's right to request (certainly there has been no hint of any tendency to command) that the pulpits of the various churches be used for war needs. It was indirectly conveyed to the clergy that the government would appreciate their action in speaking on behalf of the third liberty loan, whose total came to the equivalent of $320,000,000. B. P. Robin, the Anglican bishop of Adelaide, refused to allow his pulpit to be used for appeals for the loan. Some other Church of England leaders did speak in their pulpits to support the loan, and some free church clergy did likewise, though others sided with Bishop Robin. While the different churches have always loyally observed the national days of prayer which our own government or the British government has appointed, the sermons preached on such occasions have increasingly contained very pointed comments on the contrast between Canberra's plea for austerity as a national way of life and Canberra's lack of effective action to curb or abolish gambling and drinking alcoholic liquor.

* * *

Presence of Troops Increases Need of Sex Education

People in other parts of Australia find it hard, and no doubt those living outside this country find it harder, to realize the extent to which Queensland, our large northeasterly state, has become an enormous armed camp, an "area of occupation." Fortunately for us, the occupying forces belong to a great ally and not to an enemy power. The area of Queensland is nearly one-fourth that of the United States, though the peacetime population was only a little over a million people. The churches of Queensland, even in peace days, are vigorous and watchful in teaching their young people the Christian view of sex. Under war conditions this duty becomes much more urgent. Over a year ago there was formed in Brisbane the Queensland Christian Council for Social Morality. All the Protestant churches are represented on the council, also the state branch of the British Medical Association. The organization prints literature, arranges for lectures, watches the laws and keeps in touch with the army command.

* * *

Presbyterians Revise Catechism

While there exists here as elsewhere a renewed interest in doctrinal teaching by way of a catechism, the Presbyterian Church of Australia, through its Board of Religious Education, has decided that mere rote learning of doctrinal statements is not enough, however easy and clear such statements may be. The board is now issuing in four installments a handbook to guide parents and teachers in presenting the new *Intermediate Catechism* to children and older folk. It stresses that the memorized answers are only the beginning of what the children should learn. "At every opportunity," says the handbook, "emphasize that the truth of God is something for you and them to *live by*. 'What difference will this make to our lives?' is a question that you will often ask." Other denominations are watching with interest the Presbyterians' venture in the use of a new, or at least non-traditional, educational procedure.

* * *

Salvationists Celebrate Sixtieth Year

The diamond jubilee of the Salvation Army's social service work in Australia was vividly celebrated about three weeks ago at a huge gathering in the Melbourne town hall. The chief speaker was the state governor of Victoria, Sir Winston Dugan. With the help of 20 colorful tableaux, Commissioner W. R. Dalziel (originally from Canada) presented a historical survey of the Army's social service enterprises, which include the rehabilitation of discharged prisoners, an up-to-date hospital, and homes for unmarried mothers, for infants and for older lads who are in need of special guidance.

ALLAN T. MCNAUGHTON.

Choose Colored Bishop to Visit Troops Abroad

Following a conference at the White House with President Roosevelt, six Negro bishops and two leaders of the National Baptist Convention announced that Bishop John A. Gregg, of Kansas City, Kan., is to visit Negro troops overseas. Bishop Gregg is a bishop of the African Methodist Episcopal Church. The Negro churchmen, who acted as a committee of the Fraternal Council of Negro Churches in America, came away from their interview convinced that the President is about to take important steps to open greater opportunities to Negroes in the navy and marine corps, which still restrict members of the race.

Legion Post Condemns Racism Of National Legionnaires

Protesting against an article in the monthly magazine of the American Legion which urged the deportation of Japanese-Americans, Legion Post 84 of Northfield, Minn., recently adopted a resolution asking district and state conventions of that body to repudiate race hatred and anti-Japanese rancor. It condemned the use of the national magazine of the Legion for fostering "racial hatred in violation of our own Constitution of the United States" and "most urgently" requested that the national officers "be directed to print a retraction of the afore-mentioned article." Post 84 also scheduled a meeting at which west coast evacuees were invited to speak.

Zoot Suit Riots Hit Los Angeles

City Shocked by Disorder—Dr. Laubach Enlists Movies to Aid Missions—Church Opens a Cooperative

(Correspondence from Southern California)

LOS ANGELES, June 11.—The "zoot suiters" have the headlines. Most of them are Spanish-speaking youngsters. The violence of the riots has created a minor hysteria. Back of the excitement are facts of which Carey McWilliams, author of *Brothers Under the Skin,* reminds us. Mexican family and church life in this community has not built up suitable emotional controls. Of the 219,000 people of Mexican origin in this county, something like 36,000 are between the ages of 6 and 17. Many of these children and adolescents find in gangs the sense of security otherwise denied them. They have run up against definite race discriminations. The war has aggravated the tension. "There has been a deluge of broadcasts from Germany to Latin America exploiting the predicament in which Mexicans in Los Angeles find themselves," says Mr. McWilliams. He declares that "it is not merely bad housing, inadequate schooling and recreational facilities, along with a serious public health condition or restricted employment opportunity, that is to blame. An underlying cultural conflict is the heart of the problem." This community refuses to face its responsibility for these people.

* * *

Open Weekday Religious Training of Children

California has adopted a permissive measure granting to local school boards the right to release schoolchildren on schooltime for religious education. This is a challenge to the churches to work out as rapidly and efficiently as possible an interdenominational program adequate to the opportunity. E. C. Farnham, executive secretary of the Los Angeles church federation, cooperating with the Southern California council of churches, had much to do with persuading the assembly and senate at Sacramento to take this progressive step. He recommends that any church undertaking to cooperate with the school authorities develop a program that is not only high grade but will continue. He suggests that it would be wise to start with a group including the third and sixth grades, with paid teachers. "Through this method," he says, "great masses of youth, far beyond our former reach, could be given expert training in the Christian life."

* * *

Enlist Disney to Make Missions Films

Frank Laubach has returned from an eight-month anti-illiteracy campaign in ten South American countries to work with Walt Disney and with South American educators in producing streamlined motion

pictures which aim eventually to make literate something like 90,000,000 illiterates in South America. Through Dr. Laubach's famous method, first used among the Moros of the Philippine Islands, it will be possible to teach Indians and others to read and write in 12 lessons of half an hour each. The Disney films are intended to show would-be teachers how to do this. They also aim to stimulate anyone hearing and seeing them to improve home conditions, sanitation and morale in general. This is presumably the first time in history that a plan to eradicate illiteracy is being undertaken on such a large scale. It may well develop into one of the most strategic and vital missionary enterprises in this hemisphere.

* * *

A Church Opens Work Camp

The Avalon Christian Church, of which Baxter Duke is pastor, will house an interracial work camp maintained by the American Friends Service Committee. A seminar under Manfred Kuhn and Robert Urban will train young people in ways of building friendships and offer a recreational and handicrafts program. The Friends will also sponsor the annual Institute of International Relations at Whittier College, July 7-17. Among those participating will be Howard Thurman, A. J. Muste, Peter Drucker and Haridas Mazumdar. Another important Friends project is the "Camp at Home" near Porterville, under George Burnham. Here children whose mothers work in the fields will be taken care of in a vacation school, with young people from various churches acting as counselors.

* * *

Church Cooperative Distributes Food

A Los Angeles cooperative store started by a Negro church has just celebrated its first anniversary with 400 members, gross receipts of $174,000, and dividends for return to the members of $26,000. The church is the People's Independent Church of Christ which has a membership of 6,060. Clayton Russell is its minister. A delegate to the Amsterdam youth conference, Mr. Russell toured the Scandinavian countries and got his contagious enthusiasm for cooperatives there. Did not the early Christians pool their resources? he asked his people. Was not the early church a successful cooperative? The "Victory Market Co-op" has met with strong opposition, such as threats from goon squads, dead rats thrown under the meat counters and Pyrex poured over the floors at night, but it is a success nevertheless. The entire personnel is Negro. The church also maintains a home for boys from broken homes, a commissary for needy migrant workers lately arrived, and an employment department. It gives scholarship aid to students and its minister broadcasts each Sunday morning at 10:15.

ALLAN A. HUNTER.

Dr. Brodhead Dies at Advanced Age

George M. Brodhead of Germantown, Pa., who died recently at the age of 86, was a retired Methodist minister. Dr. Brodhead was a graduate of Wesleyan University, Middletown, Conn. One of his sons is the Philadelphia correspondent of The Christian Century.

Presbyterians Merge Schools

Canadian Church Combines Seminaries —Missions Interest High—Criticize Hiring of Money-Raisers

(Special Correspondence)

HAMILTON, ONT., June 11.—The 69th General Assembly of the Presbyterian Church in Canada, which ended here yesterday, decided to merge the church's two theological colleges for the duration and to retire four of the seven full-time professors. This was the result of the report of the special committee set up by the 1942 assembly to investigate conditions in the two theological colleges. Knox College, Toronto, which celebrates its centenary next year, will house the joint faculty and combined student bodies. The Presbyterian College, Montreal, will move its staff and students to Toronto.

Debate Union School

A proposal from the senate of McGill University that the Presbyterian Church cooperate in a scheme to establish a faculty of divinity within the university was given serious consideration by the 200 commissioners who gathered from all over Canada and Newfoundland. A special committee recommended that the Presbyterians cooperate in it. The proposal is that the Church of England in Canada, the Presbyterian Church in Canada and the United Church of Canada cooperate with McGill in establishing a faculty for the mutual training of theological students. Each college would retain its own identity and each church would provide special instruction for its men. Bitter opposition made the assembly hesitate, even though it was announced that the Church of England and the United Church had already approved. The whole scheme was ordered sent down to presbyteries, synods and the Board of Education for study and report at the 1944 assembly.

Criticize Hiring of Money-Raisers

The Foundation Fund, by which the Presbyterian Church is endeavoring to raise $500,000 to put itself on a sound financial basis, was severely criticized by those who objected to the manner in which the scheme was being carried out by an advertising agency. Presbyterians have been asked to give ten cents for every year of their age. It was reported that $90,000 had been raised to date, and that revenue from ordinary sources was up $30,000. The fund committee was given the support of the General Assembly—a few commissioners recording their dissent—and empowered to proceed. A detailed report on a sustentation scheme for ministers, which might replace the present method of augmentation for those in weak charges, was read; action on it was deferred. Salaries of foreign missionaries were increased, and the Board of Administration was given power to raise the salaries of home missionaries if funds are sufficient.

Home mission enthusiasm such as has not stirred the General Assembly for some years was marked, particularly during discussion of the opening of the new northwest through which the Alcan Highway runs. Commissioners from western Canada pleaded with the church to send out more synodical missionaries and to establish frontier work in strategic centers. The assembly decided to undertake missionary work in free China by affiliating with the North American advisory committee of the Church of Christ in China, particularly with a view to participating in the Yunnan Church Mission joint project. The only Indian presbytery in the Presbyterian Church in Canada was given permission to unite with the United Church of Northern India.

80 Presbyterians Are Chaplains

A brief from senior Presbyterian army chaplains overseas, asking that the church fill its quota of chaplains and if necessary make readjustments at home to meet the needs of the forces, was read at the General Assembly. Presbyteries were again instructed to survey the whole work within their bounds, with a view to possible plans, including the readjusting of certain fields, for enabling suitable men to be freed for war service. For the first time since the beginning of the war, the assembly heard urgent appeals for chaplains from representatives of each of the three services, the navy, the army and the Royal Canadian Air Force. Eighty Presbyterians are now serving as chaplains.

Three services were held in historic St. Paul's Church, where the assembly met on Assembly Sunday. The afternoon service was in Gaelic, and at the evening worship the tercentenary of the Assembly of the Westminster Divines, in London, was celebrated, with Prof. W. W. Bryden preaching on "The Significance of the Westminster Confession." H. Beverley Ketchen, for nearly 38 years minister of the MacNab Street Church, Hamilton, was elected moderator of the 69th General Assembly.

DECOURCY H. RAYNER.

Amos Wilder and Deems Join Chicago Seminary Faculty

Chicago Theological Seminary announces that Dr. Amos N. Wilder, now professor of New Testament at Andover-Newton, will take the chair of New Testament interpretation left open by the death of Prof. B. W. Robinson. The vacancy in the church history department created by the going of Prof. M. W. Spinka to Hartford will be filled by Dr. Mervin W. Deems, now at Bangor Theological Seminary.

Madame Chiang Receives Award 'In Absentia'

The annual good will award of the *Churchman,* Protestant Episcopal journal, was conferred *in absentia* on Madame Chiang Kai-shek at a testimonial dinner in the Waldorf Astoria hotel, New York. Lin Yutang, James G. McDonald, Gen. Emery Shipler, Joseph Fort Newton and Leighton McCarthy spoke.

Congratulate Sheriff Who Cowed Lynch Mob

Dr. George E. Haynes and James Myers of the Federal Council of Churches have telegraphed Sheriff W. W. Richardson of Beaumont, Texas, in praise of his action in defying a mob bent on lynching. The sheriff, according to the press, held back the mob at the point of his gun.

Postwar Plenty Possible for All

20th Century Fund Holds Middle Class Open to Everyone—Nova Scotia Priest Hails Co-op

(Correspondence from New York)

NEW YORK, June 14.—A statement that the American people are in substantial agreement on postwar aims was released last week by the Twentieth Century Fund in a report entitled *Wartime Facts and Postwar Problems* by Evans Clark. The report declares: "We as a people know much more clearly now than we did when the last war ended what we want of the peace. We want no more depression this time. We want work; we want to be able to buy, with the money we earn, decent food, clothing and homes to live in; we want security in illness and old age; we want our children educated; and we want at least some of the luxuries that science and machinery have paraded before our eyes—an automobile, a radio, household conveniences." The report characterizes our wartime increase in productive capacity as "sensational," and estimates that "we shall emerge from this war with a plant capable of producing possibly twice the volume of durable goods which the consumers of America have ever had the buying power to purchase—even in the most prosperous peacetime year. For the first time in history the industry of a nation will be physically equipped to give every family in the country what we know in the United States as a middle-class standard of living."

* * *

Industry Pensions Cloakmakers

An agreement has been worked out between the Cloakmakers Union, an affiliate of the International Ladies Garment Workers Union, and employers under which the industry as such assumes responsibility for old-age pensions. This is the first arrangement of this kind in the history of American unionism. The plan affects 35,000 workers and the agreement runs for five years beyond the present contract, which expired on May 31. Under the retirement plan of the agreement, the manufacturers will contribute three per cent of their weekly payrolls to a fund to provide pensions for workers who have reached the age of 65 or over and want to retire. The total annual amount to be contributed by the employers will be about $2,000,000. Approximately 5,000 workers would be eligible for retirement within the next few years. The retirement fund will be administered by a commission to consist of an equal number of representatives of employers and employees, with three additional members representing the public, to be chosen by the employer associations and by the union.

* * *

Cooperatives' Part in War Explained

Howard A. Cowden, president of the Consumers Cooperative Association of Kansas City, in a radio address here last week asserted that "American cooperatives

"... A truly remarkable volume. Seldom has one come to our attention so fine, so real, so lasting in its impressions and message. A book to be read over and over."—*Southern Christian Advocate.*

I Was Made a Minister

The Fascinating Autobiography of EDWIN HOLT HUGHES

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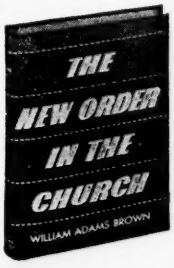

"What changes must take place in the Church if it is to play a worthy rôle in the postwar world? .... At a time when there is a ferment of discussion about the changes that are called for in the political and economic order, Dr. Brown confesses that the Church cannot hope to count greatly in the needed reconstruction unless it can bring about important changes in its own life and organization."—*Religious Book Club Bulletin.*

The New Order in the Church

WILLIAM ADAMS BROWN $1.50

"... The pages have a gripping reality which no reader can miss. Not only by reverent study of the experience of Calvary, but by keen insight into current human situations, they convincingly declare that the God who would experience the Cross because He considers man worth dying for is not apt to forget us in these stirring days of present world disaster."—*The Pulpit Bulletin.*

The Cross and Great Living

WILLIAM E. PHIFER, JR. $1.50

"The biggest little book I have read on the great problem of suffering... It is easy to read and just as easy to remember. It sounds the note of certainty which is so much needed in these days."—*Christian Standard.*

Victorious Suffering

CARL A. GLOVER $1

"... A forthright discussion of the problems of our age, and of the divine resources available for their solution. It is packed with understanding and wisdom expressed in clear and simple language."—*New Orleans Christian Advocate.*

Lamps in the Darkness

ROY L. TAWES $1

"Here is a book which deals with a forward looking and fundamental question .... which men will always ponder whenever social change reaches the point of crisis. Recommended to all ministers, and laymen, too, who are anxious to help save our civilization." — *The Foundation.*

Signs of Promise

FRANK S. HICKMAN $1.50

"... With a breadth of interest that ranges from the plight of the underprivileged to the needs of the over-stuffed citizen in the amen corner, the author touches all sorts of ideas and brightens them with the magic touch of his unique gift for incisive speech and very human interest."—*The Christian Advocate.*

A Lost Passion

EDGAR BLAKE $1

ABINGDON-COKESBURY PRESS

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are supplying one-third of all lend-lease food shipments and with the coming of peace will play a major role, in conjunction with European cooperatives, in solving the international food problem." Mr. Cowden, who is also chairman of the league's committee on international cooperative reconstruction, estimated that the organization now has 1,500,000 members in 44 states and that they do more than $1,000,000,000 of business a year. The International Cooperative Alliance of London, the central world organization of cooperatives, had before the war "100,000,000 members in 40 countries doing $15,000,000,000 of business a year."

* * *

Priest Hails Co-ops As Democratic

Recurring high points of enthusiasm characterized the 15th annual meeting of the Eastern Cooperative Wholesale and the dedication of its new warehouse and headquarters during the Memorial Day week end. Five hundred delegates and visitors attended the annual banquet at the Hotel Edison and heard Father M. M. Coady, leader of the Nova Scotia cooperatives, characterize cooperation as the only form of enterprise that has a right to call itself business, and the only democratic way the economic process can be carried on."

* * *

African Statesman Praises Missions

Justice William V. S. Tubman, president-elect of Liberia, was tendered a luncheon by 300 friends and officers of the Foreign Missions Conference last Wednesday. Bishop Henry St. George Tucker presided and Emory Ross, secretary of the F. M. C., introduced the guest of honor. The president-elect responded: "I am and must continue to be interested in missions, for I myself am the outgrowth of your missionary and benevolent efforts. . . . In the postwar period please remember Liberia was the first country in which you operated and, as always, the government will aid you in every way possible in your increased efforts for our people."

* * *

And So Forth

Rabbi Stephen S. Wise has been given a leave of absence from the Free Synagogue for the duration to devote himself to "those Jewish and wider American interests which I have long served."

The Brooklyn Sunday school union held its 114th anniversary day parade on Thursday. Gov. Thomas E. Dewey, Mayor LaGuardia and other notables were on the reviewing stand. J. HENRY CARPENTER.

Peru Protestants Demand Religious Liberty

A six-page memorial presented to President Manuel Prado of Peru asks for religious liberty for the Protestants of that nation. According to the memorialists, who claim to speak for 80,000 Protestants, the distribution of Protestant Bibles is now forbidden, public Protestant preaching is banned, Protestant missionaries are debarred from entrance into the country, and Protestant schools must offer compulsory anti-Protestant courses. The petition calls attention to the liberty enjoyed by the Roman Catholic Church in countries dominantly Protestant.

Fear Air Travel For Churchill

Loss of Passenger Ship Emphasizes the Danger to Prime Minister—Niebuhr Writes of Death of Comintern

(Correspondence from England)

LONDON, June 8.—Mr. Churchill returns to resume "his place of leadership in the United Kingdom at a moment when expectation is keyed up to the highest pitch." It can be admitted once more that these journeys of the prime minister occasion some anxiety. That was emphasized last week by the destruction of a passenger aircraft by enemy action on the very route which Mr. Churchill took. For these reasons it was with thankfulness and some relief that we heard that he was home again.

* * *

Niebuhr on Dissolution Of Comintern

No more penetrating interpretation of the dissolution of the Comintern has appeared than that which Reinhold Niebuhr gives in the *Spectator* of June 14. He describes the difference in the prospects of Marxism 22 years ago and in the present hour, and gives reasons for the change. After the First World War Marxism was the guiding philosophy of labor's revolt against the bourgeois world. Dr. Niebuhr shows how, when the Marxist parliamentary parties lost their revolutionary ardor and made themselves comfortable in the citadels of the bourgeois world, "the more revolutionary Communist version of Marxism organized the more desperate and impatient element in the working class, which was inspired by the achievement of a communist state in Russia." Today that hope is in eclipse. "Until the Second World War broke out it seemed as if the growing Communist party was the inheritor of the old Marxist vigor and might yet vindicate Marxism as a creed." But now "this form of communism has been merged with Russian patriotism, and the dissolution of the Comintern has removed a source of confusion from our common life."

* * *

Marxism's Error Was Simplicity

Dr. Niebuhr sets forth briefly the errors of this political philosophy. Its most obvious error, he says, lay in the unqualified character of its internationalism. It inherited the spirit of utopian internationalism and forgot the organic aspects of human society. Its theory of class struggle, while partly true, has been refuted by the complexities of history. Economic interests are potent sources of divergent political opinion, but not the only ones. But it is not true that society falls into merely two camps. Marxism's interpretation of historical tendencies in modern capitalist society erred in its simplicity. There are ways in which the modern state, wherein workers hold a political power that is greater than their economic power in the industrial process, constantly intervenes to redress the "disbalances." The tendency of the rich to grow richer and the poor poorer does not work as inexorably and catastrophically as Marxism prophesied. The catastrophe foreseen in the Marxian apocalypse is postponed.

* * *

Errs in Analysis Of Egotism

The Marxian interpretation of human nature, Dr. Niebuhr continues, also errs on the side of oversimplification. Men's motives are not as absolutely egotistic as Marx assumes, though Marxist cynicism in interpreting the motives of collective man is nearer the truth than most moralistic and sentimental interpretations. But the primary error of Marxism lies in its analysis of human egotism. The economic motive must not be identified with all self-regarding impulses. Human egotism takes many forms.

* * *

Labor's Struggle To Continue

In Dr. Niebuhr's view, communist Russia has been persuaded by the hard realities of history that it must find security in various schemes and mutual arrangements with capitalist powers. But, he adds, "it would be foolish to assume that the decay of Marxian dogma represents also a dissipation of the friction between the workers of the modern world and the bourgeois community. . . . That struggle may actually be accentuated." He asks the timely question whether democratic society has the resources to compose that struggle, in which Marxism provides some "permanently valid insights," by the achievement of higher forms of justice.

* * *

Debate Exemption of Clergy From Taxes

No doubt there was a conflict between sympathy and logic in a debate which took *three hours in Parliament last week.* The case can be simply stated. It is a long and grateful custom in the Church of England for parishioners to give their offerings at Easter Day services to their local clergy. *This is a welcome supplement to what is* often a very scanty income. The question was raised, not for the first time, whether the chancellor of the exchequer could not arrange for the Easter offerings, up to a maximum sum of £50, to be free from income tax. There must have been few *members who would not have felt glad if* this concession could have been made; it would amount to a sum added to the income of the vicar of a parish of £17 to £25. The chancellor could not grant this.

* * *

World Alliance Founder Dies at 84

Lord Dickinson, whose death at the age of 84 was reported last week, was well known for his long and able service to London on the county council, and in many other ways. He was a "Carnot of organization," as John Burns said of him, but he was far more than that. If it were necessary to select a public man to represent all that is best in the service, which is given freely to their city and state, it would be hard to discover a more "public soul" than Dickinson. But in his later years he found another service to which he gave himself without stint. Along with Allen Baker, he founded the World Alliance for International Friendship through the Churches. Into this movement he threw himself with all his many gifts and

with an ardor which never waned. He traveled far and often on its behalf and made friends in every country and in every church in Europe.

* * *

Leslie Howard's Death Is Mourned

I have not the least claim to write upon celebrated film actors, but like many others I had fallen under the spell of the late Leslie Howard. But till on more than one occasion he joined the radio "brain trust" I had not understood the wisdom and admirable temper and sincerity of this man. It is becoming more and more clear that the voice is the surest test of character. The voice left to itself cannot lie—except by some miracle of evil! Leslie Howard rang true in all that he said.

EDWARD SHILLITO.

Frontier Ministers Meet In Calgary

The Alberta School of Religion will meet at Fairweather Camp near Calgary July 20-29. Paul Hutchinson, managing editor of The Christian Century, and Francis Vipond of Francis, Saskatchewan, will lecture. The school, which is an annual affair conducted under the sponsorship of the Fellowship for a Christian Social Order, is interdenominational. For details write H. M. Horricks, Medicine Hat, Alta., Canada.

C. O.'s Offer Selves as Flu 'Guinea Pigs'

Between 75 and 100 conscientious objectors from the camp at Wellston, Mich., are serving as human guinea pigs in tests of influenza serums.

Opposes Secular Sex Education

Catholics Protest Giving Information Without Training the Will—Bishop Cushman Hits Liquor Ads

(Correspondence from Minnesota)

ST. PAUL, June 17.—A series of lectures in human relations including sex and social hygiene information is being delivered to high school students in St. Paul. Paul S. Amidon, superintendent of schools, states that this venture was embarked upon under the direction of William O'Brien of the University of Minnesota and has the unanimous endorsement of the parent-teacher associations. Boys and girls are segregated and the instruction is given to small groups. Children whose parents object to the project have been excused from attendance. Many of the graduates are going directly into the armed services or into war work.

* * *

Catholic Priest Opposes Sex Education

A vigorous protest against the program was made by Rev. R. G. Bamdas of the St. Paul Roman Catholic confraternity. His objections were based on the following grounds: (1) Mere information will not necessarily bring about clean living. (2) The program makes no provision for that training of the will which ought to precede training of the mind. (3) "Sex education without religious and moral motivation is worse than useless." (4) The program is materialistic. (5) It is public and collective, whereas sex instruction "should be given privately and individually, in the measure in which the child needs it." (6) Instead of parents and spiritual directors, persons of doubtful competency will impart the information, which should be treated only from the Christian standpoint of sex, marriage and family life.

* * *

Grew Describes Japan As 'Cancer'

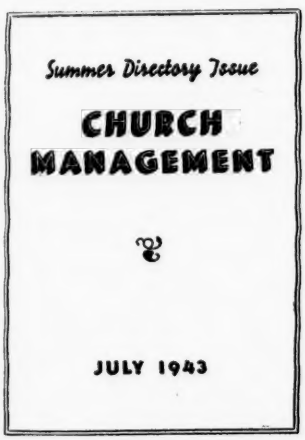
Joseph P. Grew, former American ambassador to Japan, in an address here said that Americans are not fully aware of the Japanese menace. Mr. Grew believes that the Japanese people will never "crack." They have an excellent civilian defense organization and can endure a lot of bombing. Moreover, if they are allowed to consolidate their already great gains they will be the strongest nation on the planet. Grew warned against ju-jitsu tactics if the Japanese are faced with inevitable defeat. "They may install a so-called liberal prime minister and cabinet, tell us they have dropped ideas of aggression—and count on the American nation's taking the bait. If that happens our sons will be fighting them again." He characterized Japan as "a cancer that must be so completely removed that it never can grow again."

* * *

Opposes Cooperation In World Rule

In a debate last evening in the Hotel Lowry, Monte Appel, president of the

Church Management Directory for 1943-44



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St. Paul chapter of the American Interprofessional Institute, attacked former Governor Stassen's proposal that the United States "join in an international legislative assembly." "We would be outvoted ten to one in a body of that kind," Appel argued. He is also against the commitment of the United States to any postwar policy at the present time. His opponent, Gideon Seymour, editorial director of the *Minneapolis Star-Journal*, stated that "the world always has been run by rule and we should help make the rules." While "isolationism" as a postwar policy has its devotees in this area, the view that the way to peace lies in the direction of greater international cooperation is growing stronger every day.

* * *

Cushman Hits Sacred Cow of Liquor

Ralph S. Cushman, Methodist bishop of this area, has been elected to a third term as president of the Anti-Saloon League of America. On the 50th anniversary of the founding of that organization he protested vigorously the failure to ration liquor when the basic necessities of life are being rationed. He charged that the government is playing favorites with the liquor interests, that liquor is sabotaging the war effort and that great profits are being raked in by the industry. The league, he said, is opposed to any attempt to re-establish prohibition now, but would vigorously press a campaign to dam the flood of current dishonest liquor advertising.

* * *

And So Forth

Gloria Dei Lutheran Church, St. Paul, has just completed the celebration of its 35th anniversary. In that time there have been only five pastors, including Clifford A. Nelson, the incumbent.

David Nelson Beach, for seven years minister of the Plymouth Congregational Church, Minneapolis, will become minister of the Center Church of New Haven, succeeding Dr. Oscar Maurer, on Oct. 1.

George H. Tolley, minister of Calvary Baptist Church, has been elected president of the Minneapolis church federation.

PHILLIP G. MURRAY.

Reformed Church Synod Convenes

Some 250 delegates met recently at Buck Hill Falls, Pa., in the General Synod of the Reformed Church in America. This church, which has its background in Holland, elected Jacob Prins, Grand Rapids, Mich., as its president; A. L. Warnshuis, New York, as vice-president; and James Hoffman, Hasbrouck Heights, N. J., as stated clerk.

Church Opens Farm to City Children

A farm near Detroit has been acquired by the Mount Olivet Methodist Church of Dearborn, Mich., which plans to use the farm as a center of religious and economic instruction for city children. Accommodations for 50 children are available. Mothers and small children will also be accommodated, says Religious News Service. In the middle of September the farm will be open for a fruit and vegetable canning project. Owen M. Geer is minister of the church.

Supreme Court Upsets Mississippi Flag Salute Law

The Supreme Court has declared unconstitutional the Mississippi law prohibiting any statement or publication which might induce any person to refuse to salute the flag. A Louisiana law is also upset by this decision.

Plan Mission in Russia

Lutherans Will Explore Possibilities of Expansion to Include Ally

CHICAGO, June 14.—A large expansion in the foreign mission of the Lutheran churches seems likely as a result of the conference of missionaries and mission board leaders held at Gettysburg, Pa., May 30-June 4. Under the chairmanship of Pres. F. H. Knubel of the United Lutheran Church, the conference took advantage of the presence in this country of a large number of war-bound missionaries to review the whole outreach of Christianity. Out of it are coming a graduate school of missions to prepare candidates for overseas work, a program of recruiting personnel for missionary expansion, and the possible opening of missions in Russia.

Plan Immediate Expansion

The recruiting program will be carried to every college campus where Lutheran students are to be found. More missionaries are required to meet the immediate need in Tanganyika, Africa, where American Lutherans will cooperatively take over the field of 150,000 baptized Christians formerly manned by 150 German Lutherans now interned, and for that extension of all present fields which the postwar day will undoubtedly demand. The conference also projected plans for more adequate cultivation of the home field with a program for five-day study conferences in every parish. An outline handbook has been prepared for this undertaking. The conference also set up definite instructions for missionaries and administrators engaged in deputation work in local congregations and called for a new missionary literature and new visual aids.

Trend Toward Cooperation

Criticism of the management of the church's missionary enterprise was latent in the demand for more adequate selection and preparation of missionaries and more

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adequate cultivation of the home field, for more autonomy on the field, for closer contact with the fields on the part of the board members and for more intelligent use of information provided by returning missionaries. The conference asked the officers of the United Lutheran Church to make representations to the National Lutheran Council for the formulation of plans for missions in Russia. This tendency among Lutherans to undertake missionary work cooperatively—evidenced in the case of Russia as in that of Tanganyika cited above—is a strong indication that Lutheran federation is on the way in this country. The conference also recommended that the United Lutheran Church establish in one of the cities approved by the War Relocation Authority a hostel to aid in the relocation of Americans of Japanese ancestry.

CHARLES LESLIE VENABLE

Methodist Women Ask End Of Chinese Exclusion

The women's organization of the Methodist Church has asked Congress to remove "existing barriers to Chinese immigration and naturalization."

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Coney Island (Fox) *Musical.* Romance about entertainers in shows and cafés bordering famous beach, set in early 1900's, featuring tunes, costumes, customs of the period. A cheap and tawdry tale, colorful and tuneful, its enterprises not too ethical and its characters not too savory. *Routine* romance in technicolor. **M**

I Walked with a Zombie (RKO) *Melodrama* venturing into voodooism as it affects sugar plantation family on West Indies island. Eerily directed and photographed to produce atmosphere of portent and mystery, this is *superior to most films designed for horror fans.* **M**

It's a Great Life (Col.) *Farce.* Dagwood buys a horse by mistake, launching the Bumstead family on misadventure galore. The comic-strip characters in typical situations. *Amateurish, artless slapstick.* **M, Y, C**

Mission to Moscow (War.) Ann Harding, Oscar Homolka, Walter Huston. *Dramatization* based on Ex-Ambassador Davies' reports from Russia and his subsequent efforts to explain Soviet moves, warn of common danger from Axis aggression. Nature of subject matter required preponderance of dialogue and explanation, which makes film more a tract than a dramatic work. Sincere intent—to increase appreciation for Russia—is laudable, but tendency to go overboard in apologia, paint Davies as practically alone in approval of Russia and fight against fascism, is unnecessary and regrettable. *A serious attempt that overshoots its mark.* **M, Y**

Young and Willing (UA) *Farce.* Comic adventures of six ambitious, not too talented youngsters seeking theatrical careers in Greenwich Village. On plan of "My Sister Eileen," but less expertly done. *A trite story with a few hilarious moments.* **M, Y**

BEST CURRENT FILMS

For Family: Air Force, Bambi, The Great Commandment, In Which We Serve, My Friend Flicka, The Pride of the Yankees, Saludos Amigos, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, George Washington Slept Here, The Immortal Sergeant, Journey for Margaret, Keeper of the Flame, Life Begins at 8:30, The Moon Is Down, The More the Merrier, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, Tennessee Johnson, This Land Is Mine, Wings and the Woman. 6-30-43

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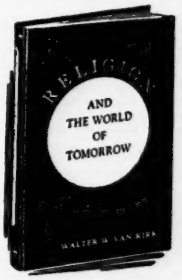

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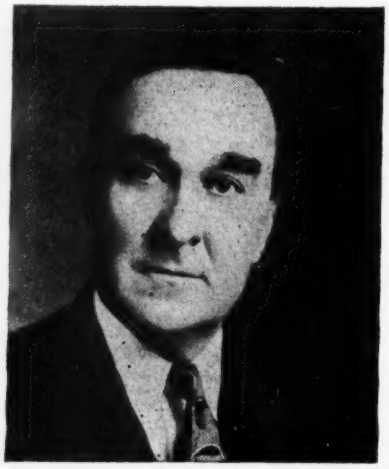

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